

The Christian Guardian

• Established 1829 •

What to Do With Them

AMONG the most precious things that ever come to a man is one of those impulses or emotions looking toward something that is nobler and better in his own life, some haunting vision of a good and worthy thing that he ought to be or to do. We all have them, and if they do not plant in our soul some vital seed that will bear its fruit of good in the days to come then our life has been the scene of a real, and often far-reaching, tragedy. These emotions seem very fleeting indeed; but they are likewise very precious, for we may capitalize them so that they will become the actual gold of character and achievement in some future day. It may be hard to explain how this can be done, but this warning may be given, that to allow the emotion to expend itself as emotion is quite fatal. Mere feeling that has not added to it the sterner process of willing or strenuously purposing or striving to do, will never get us anywhere, and may indeed become an agent of vitiation and weakness rather than a source of power.

TORONTO
MAR. 26
• 1919 •

TRINITY METHODIST CHURCH,
CALGARY, ALTA.

Everybody now knows about Trinity Church. The "flu" sadly interfered with our campaign for four months, or we fancy we would be nearing our objective. As it is, amounts are just now arriving. Our case is urgent. Quite a number of districts are already *over the top*. Could not every district in Methodism do the same by the end of April, and save us what is in prospect through reduction if we finish at that time? There are few churches in Methodism which could not meet the small quota asked easily. If I could be in every place and tell the story I believe it would be forthcoming immediately. I was invited some time ago to present the case in a certain church. I did so very modestly, and they gave about as much as the whole district was asked for. If every place really knew what it is to face ten hungry creditors and for two and a half years carry a debt so appalling that in the beginning we were going behind *ten dollars per day*, there would be such a rush to assist the few who are left, who are either new comers from all over the Dominion, or had really no responsibility in the matter, we would be over the top as soon as mail could reach us.

And, by the way, Mr. Editor, I have been wondering why the Methodist Church could not attempt something really worthy of her. The finest war memorial, in my humble judgment, which she could possibly erect would be to rid the whole Church of debt in the next twelve months, or at least raise a fund equal to that, and aim at winning 100,000 souls for God. Then our missionary objective for the next five years would be a very modest effort, and our Church could be a power in the nation such as she ought to be to meet the new day. Less than \$15 per member, on an average, would do the deed. Less than 30c. per week per member. Less than the children spend on candies and picture shows, and the men on smokes. When we think of the many who gave their lives, and the many wounded who will be giving all the rest of their days a living sacrifice, surely such would be a little thing for a thank-offering in preparation for the new day.

JOSEPH COULTER.

THE METHODIST BUDGET

To the Ministers and Members of the
Methodist Church.

Dear Brothers and Sisters,—The General Conference, at its recent session in Hamilton, adopted the following resolution: "That in regard to the following departments—Missions, Education, Evangelism and Social Service, Superannuation and Supernumerary Funds, and Sunday Schools and Young People's Societies Be it resolved, That after each board has discovered the budget needed in order to carry out its work for the year, a joint meeting of the General Secretaries of these departments be called by the General Superintendent, in order that a single statement may be issued to the Church through the Annual Conferences and otherwise, so that the total needs of all the departments be brought before the whole Church."

It will be observed that the terms of this resolution cannot be carried out in their entirety in respect to the current year, since they require the consideration of the budget by the Annual Conferences. Yet on account of the uniqueness of the present year, owing to the frequency of appeals for money both inside and outside the Church and the prevalence of influenza diminishing attendance at our churches and in many cases closing them altogether, it was thought fitting by the General Secretaries of departments of the funds affected by this legislation that the General Superintendent should issue a statement of the appropriations or objectives of these funds and, as far as might be practicable, set forth the amounts received on their behalf up to March 1st, 1919.

In accordance with this request I beg leave to draw the attention of the ministers and members of our Church to the following statement:

	Objective.	Amount received, Mar. 1, 1919.
Missions	\$1,000,000 00	\$230,131 45
Educational	66,149 45	4,898 29
Evangelism and Social Service .	46,500 00	9,427 69
S.S. and Young People's Societies	25,000 00	13,625 83
Church and Parsonage Aid ..	6,000 00	2 85
General Conference Fund	26,803 00	
Superannuation and Supernumerary.	335,000 00	
Total	\$1,505,452 45	\$258,086 11

In the case of the Educational Fund we give the amount of the receipts from circuits last year.

The Superannuation and the Supernumerary Funds, together with the General Conference Fund, are raised upon the basis of assessments, and but a mere fraction of these funds comes in before the close of the financial year. It will be seen that upwards of a million and a half is the total budget for the funds mentioned. This, of course, does not include endowments and special efforts in many other directions. It is a great tribute to the liberality of our people that year after year they meet the high expectations of those who are charged with heavy responsibilities in the leadership of the Church, and we have confidence that notwithstanding the unusual demands in other directions, to which our people respond with great liberality, and also the great amount of sickness and disturbance of regular services which has taken place during the year, the response of our people will be adequate to the demands of the kingdom of God as herein set forth.

Sincerely yours,

S. D. CHOWN,
General Superintendent.

FUNERAL OF EVANGELIST HUNTER

Most of Toronto's active Methodist clergymen, many retired ministers of the Church, and scores of laymen and women, attended the funeral service, on March 19th, in Trinity Methodist Church. The church was crowded. The Rev. Newton Powell had charge of the service, and was assisted by Revs. Dr. Baker, of Belleville; R. J. D. Simpson, Dr. Cleaver, W. Kettlewell, Dr. Hincks and Chancellor R. P. Bowles. Prior to the public service Rev. Dr. Tovell presided over a private service in the home of the late evangelist. Rev. W. Kettlewell, who had known Mr. Hunter very intimately for thirty years, delivered a most appreciative address, while Rev. Dr. Hincks referred to the generosity of Rev. Mr. Hunter and his associate to needy churches, aged ministers and missions in the foreign field. The pall-bearers were Rev. George Turk, Rev. Dr. Tovell, Rev. R. W. Snider, Rev. E. B. Lanceley, Rev. Dr. A. C. Crews and Rev. Dr. W. R. Young. Interment took place in Forest Lawn Mausoleum.

Mr. Hunter was born on a farm near Bowmanville, on July 29th, 1856, and the family afterwards moved to Essex County. Here the young lad was converted at fifteen years of age, and united with the Methodist Church. At nineteen he entered the ministry, and after five years was ordained and stationed at Dominion City, Man. From thence he and Rev. H. T. Crossley went forth as evangelists, working together with great success for twenty-six years. Nine years ago Mr. Hunter was compelled to relinquish his much-loved work, and of late years has resided in Toronto. He leaves a wife, one son and two daughters—Rev. E. C. Hunter, Mrs. J. E. Myers and Mrs. Gordon V. Thompson. He served his generation well, and now he rests from his labors.



For the After-Church Hour

Nothing better for that hour after church Sunday night than a good, old-fashioned family "sing," with the girl and boy friends of the family included. A most helpful feature with this, as a good many people have found out, is the introduction of a little illustrative matter regarding the authors of the hymns. Here is a book which will help you materially to promote the interest of just such an hour.

HYMNS YOU OUGHT TO KNOW.

This is a collection of the world's best hymns, words only, suitable for every occasion and with a biographical note concerning the writer and something of the age in which he lived, accompanying each hymn. The book is beautifully printed and quite worthy of a top place on that pile on the parlor table\$1.00

OTHER HELPFUL ONES

THE CHURCH AT THE CROSSROADS.
By Rev. J. H. Shakespeare, M.A.

Will the churches attempt to take the lumber of the past with them into the new time? Here is a rational treatment of the day's outlook as suggested by the title. Cloth, 225 pages, with index.....\$2.00

THE CROSS AT THE FRONT. By Thomas Tiplady.

This book of experiences of a thoroughly successful English Chaplain on the Western Front has already run into four or five editions. It has a human interest aside from the mere narrative. Cloth, 190 pages\$1.00

POINTS AND PURPOSES IN PREACHING. By Elijah P. Brown, D.D. (Ram's Horn Brown).

This book might be read and inwardly digested to advantage by many of our preachers. It is composed of heart-to-heart talks with preachers by a veteran of the craft, who knows how to put things so that they bite. If this book were taken seriously, it would be worth half a dozen summer holidays to any preacher who needs it. Cloth, 192 pages.....\$1.00

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Again the old, yet never old, story—the portrayal of Jesus as the ideal standard for human character and achievement, from physical, intellectual, emotional and spiritual standpoints. Cloth, 300 pages\$1.25

THE ATONEMENT IN THE LIGHT OF HISTORY AND MODERN SPIRIT. By Rev. Professor David Smith, D.D.

The writer, who is Professor of Theology in McCreagh-Magee College, Londonderry, has for years been conducting a column of advice on problems of faith and conduct in *The British Weekly*, and his work in this will to some extent be familiar. The book is naturally written more or less from the standpoint of the problem as presented by dozens of enquirers, and thus it should be more practically helpful to us. Cloth, 225 pages\$1.50

Suggestion for Easter Sermons

A PICTURE OF THE RESURRECTION.
By James M. Gray.

A helpful little book which might be read from the pulpit with good effect. Stiff paper, with cloth back35c.

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The Christian Guardian

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The Cost of the War

UNITED STATES Secretary of War Newton D. Baker last week declared that the cost of the war in money alone was estimated at \$197,000,000,000, or \$11,000,000,000 more than the total property value of all of North America. And when we add to this the destruction of property on land and sea the total is greatly increased. But this was only part of the loss. The deaths from wounds in battle numbered 7,300,000, and the total deaths reached 9,000,000, and when we consider that the dead were mostly young men who would have lived probably for thirty years longer and by their toil would have added possibly \$1,000 a year to the wealth of the country, the world is evidently poorer because of these deaths by more than \$27,000,000,000. And when we think of the maimed and the disabled, and all the heart-ache and heart-break of it all we cannot but stand amazed at the insensate folly of it all, and we cannot but breathe a prayer that for all future days such a war shall be made an impossible thing.

Alsace-Lorraine Difficulties

IN changing from a German administration to a French one in Alsace-Lorraine it appears that the French Government acted somewhat too hastily, and some of these changes they made have not been taken kindly by the two provinces. The Government aimed to institute at once the French methods in regard to education, labor and religion, and this did not suit the inhabitants of the provinces, which for forty years have been under German rule. But the French authorities have been quick to see their mistake and wise in correcting it. It has now been decided that for a time at least Alsace-Lorraine will enjoy a kind of autonomy under French protection, and the changes which are made will be only such as are absolutely necessary. An administrator has been appointed, under the title of Minister of State in the French Government, and it is thought that now things will proceed harmoniously. France certainly cannot afford to antagonize her newly-won provinces at the very outset, and her rule will no doubt be made to sit very lightly upon them for some time to come.

Germany Has Not Changed

MAXIMILIAN HARDEN still sticks to his role of "candid friend," and in a two-hour interview last week he said some very plain things about his German compatriots. He points out the amazing fact that Germany does not yet admit that she has been defeated, and she still acts as though she was the most injured and innocent nation upon earth, laying the blame for the war entirely upon her enemies. And then he refers to the revolution, and asks what solitary thing it has done to convince the world that Germany is really anything different to-day from what she was four years ago. Harden declares that the members of the present Government to a man voted for war credits, and he thinks they are equally guilty with the Kaiser. And even the members of the Reichstag still talk about the terms of peace as though Germany were quite free to accept or reject them. Germany cannot be honest even with herself, and until she is there can be small hope of improvement. Germany is still essentially the Germany of pre-war days. Speaking of commerce, Herr Harden declared that Germany must build up her great foreign commerce again, or else some 25,000,000 of her people will be compelled to emigrate. No doubt Harden is speaking the

truth, but just now Germany is in no mood to listen to him, and must go her own way wherever it may lead. At present the Spartacans are silent, the latest method of shooting all prisoners having proved most satisfactory from the Government's point of view. But the Spartacans have not been annihilated; they have only been driven under cover, and will doubtless reappear again at a favorable opportunity, possibly taking a lesson from their opponents as to how to deal with prisoners.

The Peace Treaty

THE League of Nations is to be attached to the Peace Treaty; this seems to be settled definitely. It is understood that President Wilson insisted upon this, and the reason for it is plain. If he can go to the United States Senate and tell them that the League of Nations and the Treaty of Peace are bound together so that the League cannot be turned down without rejecting also the Treaty, he calculates that even the most determined of his opponents in the Senate will pause before voting against the two, and he confidently reckons that the overwhelming peace sentiment in the United States will make it impossible for the Senators to reject the Treaty. Meanwhile the Peace Conference is making what headway it can with its confessedly difficult problems. It is rumored that Italy declared that she must have the port of Fiume or she would withdraw from the Conference. The Conference would prefer that Fiume should go to the Jugo Slavs, but in the face of Italy's determined opposition some compromise will probably be reached. It is reported also that the final settlement of the Ottoman question will be deferred, to have an inter-allied commission report on the matter. This will mean, of course, a delay of some months.

The Bolsheviki Fighting Strength

IF it is at all possible to disentangle the truth from the Russian despatches it seems very clear that those who asserted that the Bolsheviki had reached their limit and were doomed to disappear were very much mistaken. They have struck towards the south, and Odessa is threatened. Of course the Allied fleets can render it untenable, but the discomfiting fact is that on land the Allied forces in that section are no match for the "Reds." And in the far north, after a repulse by the Allied troops near Archangel, the "Reds" are on the offensive again and have had some little success. And in the west the Ukrainians, who are said to be in league with the Bolsheviki, have captured Lemberg from the Poles; while in the far east it is rumored that the Russians in Siberia, even as far east as Vladivostok, are inclined to sympathize with the Bolsheviki rather than with the Allies. Britain and the United States would gladly withdraw from the struggle and let Russia settle her own private affairs; but if Bolshevism gets control of Russia's enormous territory and her vast population it might soon mean that she would be a more formidable menace to civilization than ever Germany was. We have waited for Russia to revolt against her Bolshevik governors, and the revolt has not come. We have waited for the new system of government to collapse from its own inherent weakness, and the collapse seems still far away. And spring is coming, and, so far as we can judge, the "Reds" intend to fight, and the Allies must be prepared to meet them. The League of Nations may be formed, but Russia's millions are not in it, and peace is still a dream. Well may some of Russia's patient sons look despairingly towards the future and prophesy Russia's doom. But the end will surely come, and Russia will surely struggle into freedom.

British Labor Demands

THE British Labor Triple Alliance is determined to have its way, and its strength is undoubted. The Miners' Federation has 800,000 members, the National Union of Railwaymen has 450,000 members, and the Transport Workers' Federation has 250,000, or a total of 1,500,000 members. If these men strike the whole trade of England will be instantly tied up. The men are demanding higher wages and shorter hours, and the nationalization of the coal mines. The last, however, is the most important demand. The mine owners declare that higher wages will mean ruin to the coal industry, but the miners point out that while the owners' net profits in 1914 were \$65,000,000, in 1918 they were \$195,000,000. Then the British railways are in a badly demoralized state, and Sir Eric Geddes thinks that possibly they may have to be taken over by the State as a final resort. Evidently England is facing strange happenings, and anything may happen. Nearly 77 per cent. of the members of the House of Commons are supporters of the Union Government, but they have back of them only 52½ per cent. of the voters, which means that while the Opposition has only 23 per cent. of the members of Parliament yet it polled 47½ per cent. of the popular vote. These are eventful days, and the end is not yet.

Rich on \$2.50 a Day

HERE seems to be a very marked disagreement as to how much it costs a man to live in these days. The Dominion Pensions Committee is trying to find out, and Mr. E. W. Nesbitt said that he knew families in Woodstock who lived well, dressed well, bought and paid for their homes, and did it all on \$2.50 a day. And Mr. Duncan Ross, M.P., said that he had seen the same thing in Strathroy. Then we have Mr. C. W. Bolton, of the Labor Department, giving evidence that according to the statistics of the department the present cost of food, fuel, light and rent for a man doing hard work in the city would average \$21 a week for a family of five, and clothing and other items would bring the weekly cost to \$26.50. Between \$15 and \$26.50 there is a very wide gap, and it seems impossible that these two figures can both refer to the same thing. It may be cheaper to live in Woodstock and Strathroy than it is to live in Toronto, but unless these places are miraculously cheap we do not think that it is possible for a man and his family to live decently and respectably on \$15 a week. Years ago \$15 a week was a good wage, but that is a long while ago. Years ago we knew fairly good houses to be built for \$1,500, but it can't be done to-day. Years ago a good pair of shoes could be bought for \$4 or \$5, but it can't be done now. So far as our knowledge goes, the Department of Labor's figures are much nearer the truth than are those of Mr. Nesbitt or Mr. Ross. And yet we heard last week of a Toronto man who walked about four miles to hunt a job, only to find it given to a young man at \$10 a week.

The Hamilton Vote

THE vote of a municipality on an ordinary by-law has only local significance, but in the case of the city of Hamilton's vote on the Hydro-radial proposition the matter was one of more than ordinary importance and of more than ordinary interest. It was proposed that Hamilton invest in the Hydro-radial, which is to connect it with Toronto and Niagara Falls, to the extent of \$6,000,000. Hamilton had refused to sanction a similar project some time ago, and a great deal of interest was manifested in the discussion of what she would do this time. The rival electric corporations, if we may call them such, were naturally opposed to the project, and the three newspapers in the city were all opposed to the passing of the by-law. With such opposition, and with the voting restricted to owners of property, the issue seemed to be in considerable doubt. Public meetings were held on both sides, and Sir Adam Beck himself jumped into the fray. The speeches were strong and some of them even bitter, but it became manifest as the fight proceeded that the bulk of the citizens sided with Sir Adam, and when the vote was counted the by-law had a majority of 2,737 votes out of a total of 9,607. It is probable that the action of the Dominion Power and Transmission Company in cutting off its radial service to Burlington and in pleading that that radial line was bankrupt, helped to

stir up feeling against that company, and to swing the vote of the citizens toward the Hydro; but the chief reason for the strong vote in favor of the Hydro must be sought in the very widespread feeling that big corporations are seldom very solicitous as to the needs of citizens and are intent only upon reaping the largest dividends possible. This impression has been deepening during recent years, and certain happenings during the war have made it stronger than ever. The feeling has become nationwide that the people, and the people alone, should own all great public utilities, and the coming decade will probably see most startling experiments in this direction.

A New Argument for Missions

NEW, and, within its limits, a very effective, argument in favour of Christian missions found expression in a recent issue of the *Mining and Scientific Press*, of San Francisco, a journal of very high repute on this continent, whose editor is Mr. T. A. Pickard, a scientist and scholar of excellent standing. Speaking to miners especially Mr. Pickard says: "An increased absorption by China, that country of teeming millions, may be anticipated as the nations develop a taste for the luxuries of a more complex mode of living. To the missionaries the miner is under great obligation, for it is owing to their teachings, and the consequent enlightenment of the natives, that we owe the expansion of the market for silver. Our friends at the mines ought to contribute cheerfully to foreign missions and to similar beneficent organizations for converting the heathen." And we presume that what Mr. Pickard says is not only true, but that the truth at the basis of his statement might have very wide application. As a matter of fact, the man who says he doesn't owe the Christian Church and the Christian religion anything is showing his great ignorance, and ought to look around a little and see how he stands related to the world in which he is living.

Bolshevism and Methodism

IN New York there is a "Methodist Federation for Social Service," which is semi-officially connected with the Methodist Episcopal Church, and consequently, while its espousal of any cause does not commit the Church to that cause, yet it does leave the impression upon the undiscerning public that the Church favors the views set forth. Prof. Harry Ward, well known as a writer on social problems, is secretary of the federation, and recently he sent out a letter, signed by himself as secretary of the federation, in which he undertook to correct some mistaken notions as to what Bolshevism really is. In this letter he declares that the reports of the daily press are "utterly unreliable," and the Soviet Government is a new form of government, "an experiment in direct democracy in the control of both industry and government, which the highest interests of humanity require to be carried to success or failure without external interference." The aim of the Bolsheviki, he says, is clearly the creation of a State composed entirely of producers and controlled by producers, and this, he continues, "is manifestly a scriptural aim." When this letter reached Methodist headquarters there was considerable perturbation of mind, and the Publishers' Section of the Graded Sunday School Syndicate promptly voted to drop the "Senior Teacher's Manual and the Senior Student's Text Book, year four, by Harry F. Ward," to discontinue their sale and use, and to seek a new author to prepare a substitute for this work. Just why Prof. Ward's approval of Bolshevism should spoil his two Sunday-school books is not very clear, but we suppose the committee desired to express their disapproval of his action in some way, and this seemed to them to be a natural way. Prof. Ward does not seem to have any special or exclusive information as to the Bolsheviki, and his action is generally adjudged to be unwise. The Bolsheviki are possibly "a perfectly natural and understandable product of Russian history," but it will be news to many that they "would welcome everything that could be done by America to educate the Russian people." Yet this is what Mr. Jerome Davis, a Y.M.C.A. worker, who spent two and a half years in Russia and who only returned last fall, declares to be the fact. If this be true, its truth should easily be ascertained, and we should at once send Christian helpers into Russia. But is it true? There's the rub! Who can tell us?

THE TESTING OF CIVILIZATION

IT is hard for some people to realize that the present is really a testing time for our civilization. As long as we can remember, and as long as the records bear witness, there has been unrest in the world, and it has only occasionally flared up into open revolt. And so a good many insist that we should not make too much of the present unrest, but instead should look forward to a speedy return of the old order. And it is hoped that if we say little or nothing about it, if we close our eyes and ears to all the disturbing sights and sounds, we shall the sooner reach the longed-for tranquility, when all things will continue as they were.

But we think it is a mistake, and a very serious mistake, to take the present situation lightly. For nineteen hundred years we have been slowly building up a civilization which we have dared to call Christian, and now, whether we realize it or not, that civilization stands on trial before the whole world, and will be accepted or rejected according to the verdict of the multitude, whether it be Christian or un-Christian. The mode of government, the making and administration of law, and the great commercial principles which have hitherto been accepted almost without question, are all to-day on trial, and men are scrutinizing them with utmost candor and fearlessness and without regard to age or the verdict of the past. How are they standing that scrutiny?

It is yet too soon to speak positively on all points, as the process has just begun and it promises to be a far-reaching one, which will cover not months, but years. But the principles are already established, and the verdict in certain cases seems to be settled beforehand. Long ago Lincoln, facing the matter of slavery in the United States, saw clearly and declared plainly that it was impossible for a nation to exist long half-slave and half-free. And the right to freedom is to-day being asserted with a vehemence and a persistency hitherto unparalleled. And it is certain that the struggle will proceed until every smallest nation is free.

But in English-speaking countries this great battle has already been won, although echoes of the struggle still linger with us in Ireland, in the Southern States, and elsewhere. But we are facing another problem, which is just about as difficult as the first, the industrial freedom of the masses. We sing with great heartiness "Britons never shall be slaves," and all the while there are some millions of them who have nothing to say as to the wages they shall be paid, and who are liable any day to be thrown out of work and made paupers at the will or the whim of another Briton, whose only title to lordship over his fellows rests upon his money. And while our civilization is said to be advanced, we find that somehow it turns out at one end poor men by the million, while at the other a few multi-millionaires are as constantly being produced. It is no longer a question whether this is right or wrong, for rich and poor alike condemn it. But the question is—can it be remedied? Here opinions differ most widely, but one thing seems certain, that the great bulk of the workers in both Europe and America are determined to try to remedy it.

In England there is a determination that is very significant, that unless the Government is willing to listen to the workmen of the nation they will make government impossible. And the cry for nationalization of public utilities and the enthusiasm for public ownership in many lands is but one phase of the determination of the great masses of men to try somehow to make this world a better one for the average man. Only last week, in the Ontario Legislature, a returned soldier referred to the fact, if fact it be, that while the soldiers were shedding their blood in France, and millions of patriots were denying themselves for freedom's sake at home, a few men were busy cleaning up some hundreds of millions of dollars, and his reference was greeted with enthusiastic cheers when he declared that the country was going to find out where these millions went.

Two things are certain—labor is going to have more to say in the running of business, and it is going to have more of the profits while capital will have to be content with less. The old idea that a man's money is his own and that he has a right to do as he likes with it must be abandoned. The country which sent its sons to die in France and Flanders will never stop to argue that capital is more sacred than life. And the old idea that men and women are simply "hands," human machines to be worked as long as they can be worked profitably and then flung upon the scrap-heap without pity and without remorse, must

be absolutely given up. It is un-Christian, unpatriotic, and un-businesslike. The idea of partnership must supplant the idea of competition and the idea of private ownership. The employer and the employee must get together, and the employer must be willing to listen to his employee. This is the counsel of brotherhood and Christianity; it is also the counsel of patriotism, and it is probably the counsel of safety. These are stirring days, and they may soon be stern days. Let us face the facts wisely and bravely.

THE FIGHT FOR BEER

A GOOD many people cherish the hope, that the battle against strong drink in Canada is all over but the shouting; but this is a mistake. It is generally recognized that the bar has gone, and gone for good, and it seems improbable that the unrestricted sale of whiskey and strong drink will ever again be permitted. But there is money in the traffic, and so long as there is there will be desperate attempts made to rehabilitate the traffic and give it again a recognized standing in our midst.

The liquor men realize as keenly as the temperance men the force of the popular tide against their business, and for the time being they are content to let strong drink remain under the ban, especially as it lends itself more readily to illicit sale, while they concentrate their effort upon saving the beer and wine end of their business. One notable result of their efforts is seen in the fact that they have succeeded in persuading the Premier of Quebec to submit the matter of the sale of beer and wine to a provincial referendum on April 10th. This is, we understand, in direct violation of his promise to the temperance people, and it is the more to be regretted from the fact that while the temperance forces are restricted to fair fighting, the liquor forces have no scruples whatever at loading the dice in any vote where the traffic is at stake. And on April 8th the State of Michigan also will vote upon a proposed wine and beer amendment to its prohibitory law.

But the wine and beer propaganda is not restricted to Quebec. Only last week the *Mail and Empire* published an editorial, "Jefferson on Temperance," in which it argued that "the evils of excessive drinking might be combatted simply by the substitution of a drink low in alcoholic content for a drink high in alcoholic content." It went back 101 years to get Jefferson's view that "no nation is drunken where wine is cheap," and it quoted the *New York Times'* view that to-day "beer" ought to be substituted for "wine" in the quotation and it would still hold good.

But a great deal has happened since 1818. The liquor traffic has tried wine and beer, and gin and whiskey, and it has been found that somehow the traffic has not resulted in sobriety, but drunkenness and all its kindred evils. No doubt Jefferson was sincere in his views, but a wonderful revulsion of sentiment has taken place in the United States since his day, and now we have the amazing spectacle of forty-four States out of forty-eight voting to write prohibition into the constitution of the Republic, and only one State, so far, has voted "No." Evidently these forty-four States do not agree with the *New York Times* that "there is no drunken State where beer is cheap."

But the temperance sentiment of to-day has travelled far from the view that beer and light wines are "temperance" drinks. The truth is that the very demand for them is grounded in the fact that they are not temperance drinks. At present in Canada there is absolutely no restriction in the sale of "temperance" beer, i.e., a beer of alcoholic content sufficiently low as not to cause intoxication. But this is not sufficient. The drinker demands a drink with more "kick" in it. There seems to be no great temptation to fill up on two per cent. beer, and so the beer trade has fallen off, and now the trade is asking, beseeching, or demanding, as seems best to them, that "the poor man have his beer."

But let us be perfectly clear in the matter. The demand is not for "a drink with lower alcoholic content," but for "a drink higher in alcoholic content." The demand is for a drink that will intoxicate, and one that will fasten the liquor habit upon a man so firmly that he cannot shake it off. Probably the results of beer-drinking have never had a better illustration than during the recent war, when Germany, the nation which was above all others a beer-drinking nation, a nation where the prohibitionist was almost unknown, and where beer-drinking was looked upon as a

national virtue, revealed to a startled world the kind of civilization which is produced by beer.

And more than that, it was found that the great brewers of the United States, the men who clamored most loudly for "freedom," were largely pro-German in sympathy and wholly anti-American. And we think it will be found in Canada also that the most vociferous opponents of prohibition and the most clamorous advocates of beer are men and women of foreign extraction who do not yet understand the Canadian spirit.

If beer and light wines are good for the people, by all means let us have them. But if they make men drunk, if they unfit men for their work, if they make men and women brutal and unkind to even their own children, if they reduce a man's earning power while at the same time they increase his expenses, if they are but the stepping stone to stronger drinks, if they make a few brewers rich and a great many poor men still poorer, then we do not want them. If beer uplifts men and makes life better worth living, by all means let us have it; but if it brutalizes men and robs life of much of its strength and effectiveness, then we cannot afford to have it.

A WISE SCEPTICISM

IT is natural for children to believe all that people tell them, but it is not long before they awake to the amazing fact that not all people can be relied upon, and that even good people sometimes make the most preposterous statements. And as we get older we begin to realize that somehow there is in humanity a peculiar twist of the imagination, a peculiar inability to see correctly and record exactly, which it is very hard to explain. The psalmist said in his haste "all men are liars." He was wrong, but if he had said "all men are liable to err, and to say things which mislead" he would have been wholly right.

One of the most striking illustrations of this was reported in *Our Dumb Animals* some time ago. A lady whom the editor of that journal had known for years wrote him as follows: "Dear Sir,—I report to you for special attention a case of cruelty to cows—two cows, owned by — of —. His cows are stabled at night in a place with insufficient air, they pant for air. . . . I ask that you send your special agent to investigate when the cows are in at milking time. I have been there in person, have seen his cows and I know conditions. This man has a lot of neglected hens also. Yours very truly, Miss —."

Here was a plain, definite, positive statement made by a reputable woman, and the Society for the Prevention of Cruelty to Animals sent a special agent 106 miles to investigate the case. He found that the man in question had not owned nor kept a cow for a year and a half, and if he had the conditions were such that the inspector could find no fault. There was absolutely no ground for the complaint, and it was almost impossible to avoid the conclusion that the lady who had made the complaint had deliberately lied. And yet there was no apparent reason for her telling such an untruth, and she herself had plainly no selfish end to serve.

We do not often meet a case like this, but we often meet cases where good men, sometimes even preachers, make startling charges which, when investigated, are found to rest upon exceedingly poor foundation. They do not mean to lie, they do not think they are lying, and yet when it comes to substantiating their statements they are not able to do it. More than once we have heard most serious charges against prominent men both in Church and State, and when the charges were traced to their origin they were found to be wholly unjustifiable. Better be a little slow in believing evil stories, and still slower in giving them wider currency.

Few of us are really exact observers, and a good many of us cannot tell the same story twice. We do not intend to exaggerate, we do not intend to misquote, we do not intend to mislead, and yet we may easily do every one of these things, and do them unconsciously. We have prejudices of which we are not aware, we have a certain bias which we would not be willing to admit, and all unconsciously these things affect our vision, determine our view and color our report. Especially is this true if we are dealing with people whom we do not like. There are very few men who can be just to an enemy, very few men whose feelings will not sway their judgment, and because of this it is well to be careful, exceedingly careful, in all that we say about those who are not our friends. It is easy to set a story afloat, but it is impossible to recall it when once it has been started on its way, and the denial is never wholly able to overtake the untruth. In this world

of mistakes, where it is so easy to blunder, it is well to be cautious about believing all the bad we hear. Some of it is certainly exaggerated, some of it is sadly twisted, and some of it is wholly untrue. Better practise a wise scepticism. It will save us some bad half-hours.

AN EXPERIMENT IN PROFIT SHARING

IN various parts of the world experiments are being worked out with a view, both of enlarging the amount of control exercised by employees of a business with which they are connected, and also of giving them a more direct financial interest in the operation of the business. It must be admitted that Canada, for whatever reason, has been conspicuously lacking in leadership along these lines, and therefore any undertaking which has the furtherance of either of these two objects in view, originating in the Dominion, will be specially interesting.

Behind all these plans there usually lies a twofold purpose. A good many employers are not the stony-hearted individuals they are commonly supposed to be, and are sincerely and earnestly anxious to further the interests of their employees. The number of employers who are honestly trying to mix a generous amount of humanity with their business is no doubt increasing, and increasing somewhat rapidly. It could scarcely be otherwise in such times as these.

But it must also be admitted that there is back of such plans as indicated an occasional, and perhaps sometimes a rather large, mixture of motive and purpose not altogether altruistic. Uneasiness and discontent on the part of the working force of any business costs in dollars and cents. Loyalty and enthusiasm on the part of an employee is a business asset of very great and far-reaching value. The stabilizing of labor and the limiting of labor output are matters of the deepest and most vital concern to an employer who knows anything about his own interests. It costs money also to train new employees, so that anything which helps to interest the employee in the business and helps to secure continuity of employment is emphatically to the employer's interest.

A profit-sharing plan of considerable dimensions is now being carried out in the city of Toronto in connection with one of the large concerns, and will be watched with considerable interest. The experiment is being undertaken in connection with the large departmental store of which Mr. H. H. Fudger is the president. On the occasion of the twenty-first anniversary of the taking over of the store by the present management a saving and profit-sharing plan was inaugurated. The purpose of this plan as stated is "to encourage the spirit of thrift and the habit of saving, in order that every member of the staff may share in the profit of the business." Each employee is permitted to deposit not less than five per cent. in wages earned, and in no case not more than \$100 per annum. The company adds annually to the sum raised in this way an amount equal to five per cent. of the net earnings, and this total amount will be so invested that it is estimated that at the end of ten years a depositor should receive at least three dollars for every dollar saved. A girl making \$10 a week and depositing in the savings account \$50 a year would thus receive \$1,500 at the end of that term. A system of bonuses on sales in all departments of the store would, it is expected, enable most employees to take advantage of the savings plan without touching their regular salary.

Those who participate in the plan do not thereby secure any stock in the company, nor any voice in the management. The plan is limited strictly to a scheme for saving, but within those limitations it is easy to see how it may be of very great advantage to those employees who avail themselves of it. Participators who withdraw before the end of the ten-year period will not reap any profit, but will get the amount deposited with interest at five per cent., computed half-yearly. A woman participator, however, who leaves to become married after five years of service is entitled to her full share of the fund.

The scheme, it is easy to imagine, will work out greatly to the advantage of the company, and will probably not decrease the earnings from year to year, but those who know Mr. Fudger will be quick to believe that the primary impulse behind the plan is his human interest in the welfare of those whose efforts have made possible the great business enterprise of which he is president. And the scheme is to be very heartily commended, even though we are convinced that it does not go very far on the way of satisfactorily solving the problem that is at present before us in the industrial world.

A Mothers' Allowance Act for Ontario

By

F. N. Stapleford, M.A.

itself. It succeeded in making the question of mothers' allowances a matter of practical politics. The recommendations of this committee are worthy of careful consideration.

THE BASIS FOR ALLOWANCE.

"The basis for such legislation should be the need for home care for every child, and, looking towards future developments, we feel that it would be a mistake if anything were enacted definitely negating this principle. Ultimately the payments should be made with respect to children whose fathers are in prison, or are insane, or otherwise chronically incapacitated, or whose fathers have permanently deserted. Moreover, ultimately in some cases the payments should be made to persons other than the mothers; for example, to a relative or foster mother when the mother is an unsuitable person, or even to a father to keep the home together when the mother is dead. In every case the need of the child should be the prime consideration." The report recognized, however, that it might be necessary to limit the allowance at first to the children of widows only.

It recommends wide latitude of power to those charged with the administration of the act, so that the needs and status of each family could be considered separately. It further urged that the allowances be adequate to the support of the family, and not a mere dole which would really defeat the purpose by still laying upon the mother the main burden of support.

ADMINISTRATION.

The report advised that a provincial commission be appointed which would combine with the work for neglected and dependent the administration of mothers' allowances, the commission to consist of seven public-spirited citizens to serve without salary, and that at least three members should be women. The commission would necessarily be provided with a supervising staff of trained workers, the commission itself to possess large powers, and the final decision in all matters affecting allowances, and to lay down regulations to carry out the intent of the act.

LOCAL COMMITTEES.

Each county should have a committee to receive and pass upon applications for allowances. Municipalities separated from their counties to be considered counties for the purposes of the act. The county committee, it was suggested, should consist of the commission or the juvenile court, if any, or the county judge, the officially recognized agent of the Children's Aid Society, and one representative appointed by the council of the county. Thus, while there would be centralized control, there would also be that local administration which would undoubtedly be necessary to the efficiency of the act.

The granting of an allowance should be regarded as the making of an agreement between the State and the mother, the State paying the mother to properly train and care for her children. If the mother does

At the opening of the Ontario Legislature, on Feb. 26th, the speech from the throne announced that a report would be made on the subject of mothers' allowances, and it was more than hinted that legislation would very possibly be introduced at this session. Mothers' allowance legislation is not a new thing in Canada, Manitoba having had an act in operation for several years, and Alberta and Saskatchewan also having legislation covering this point. The movement is significant in itself, but it is even more significant in what it promises. It means that Canada is entering upon an era of modern social legislation in which the happiness and health of the people will be the prime consideration.

The reasons for a Mothers' Allowance Act are rather obvious. A workman's family may be able to maintain a fair standard of living, but in most cases very little provision for the future is made. Generally it is not possible to do so without taking the savings out of the health and happiness of the home. There are circumstances under which saving is a crime, when it can only be done by under-feeding the children. As long as the bread-winner is alive, things on the whole may go very well, but the death of the bread-winner often plunges the family into desperate straits. In certain cases that have come to the notice of the

writer within recent weeks, the father has died, leaving a family of young children, the youngest a mere baby. The mother is thus confronted with the task of making a living for the family under conditions which render her fight almost hopeless. The aid of relief organizations must be sought, and the funds of these are not adequate to meet a situation where a regular weekly income is imperative. In other cases where the children are older the mother has a somewhat better chance, but she enters upon a routine of heart-breaking and weary drudgery. Many of these women in Toronto go out as charwomen or take work cleaning offices. They are able to earn at the utmost about ten dollars a week, and to do this they must rise very early, get their children's breakfast, leave them at a day nursery, and then go off to their work. After a day spent over the washtub they come back in the evening, get their children and return home. The home would necessarily be a couple of rooms in one of the poorer streets. The evening would be spent in cleaning the rooms and getting the children's clothing in order. Any time left over could be devoted to the religious and moral nurture of her family. To all intents and purposes the children have lost their mother as well as their father as far as any real home care is concerned. The older children roam the streets after school, and are a fruitful source of juvenile delinquency, in some cases to revenge upon society the wrongs committed against their own childhood.

Mothers' allowances legislation really has the children more in mind than even the welfare of the mother. It is based on the belief that home life, oversight and maternal care are necessary not only for the

best interests of the children, but for the future well-being of the State.

All cases are, of course, not quite as extreme as the case above cited. Sometimes there are relatives to help break the shock of economic loss, or some little resources, which may be eked out until the children are old enough to go to work. There are, however, a large number of cases which the above description exactly fits. In addition there are the cases where the father, while not dead, has become permanently incapacitated through rheumatism, tuberculosis, or possibly some heart condition. There is the further large group of cases where the husband has deserted. The machinery for bringing such a husband back and making him realize his responsibilities is extremely faulty. A man in Ontario can desert with impunity if he goes to the United States. It is then impossible to take any legal steps whatever to bring him back, and even if he simply goes to another city the machinery for handling such cases is so notoriously inefficient that social workers often do not take the trouble to set it in motion.

There is a further problem connected with the unmarried mother. How large this problem is may be seen from the fact that in one hospital in the city of Toronto there were 138 illegitimate births in a single year. The number would in all likelihood be well over 500 for the city of Toronto yearly. What becomes of these babies? If an accurate history could be written of the lives of, say, two or three thousand of these children, it would present one of the most sombre pictures of Canadian social life.

There is, of course, very great difference of opinion as to whether the unmarried mother and the deserted wife should be included in the benefits of an act. It appears to some people as a State subsidy for immorality and parental disregard of responsibility, but approaching it from the standpoint of the child it seems fairly clear that extension should be made to cover these cases. The State would then be compelled in self-defence to pass legislation which would force men to live up to their responsibilities. The law is so lax now that it is impossible to make a man support his own children even when duly married, although it is possible to get an order from a magistrate to compel a man to pay something toward the support of his wife.

In the placing of this matter before the public of Ontario the Toronto Committee on Mothers' Allowances has taken a very important part. After work covering more than a year a report was authorized and printed by the committee, dealing with the main principles which should underlie such an act. Under the leadership of the Rev. Peter Bryce, who has rendered outstanding service in this connection, this committee became the focal point around which the organization of public opinion grouped

not do this, the allowance would, of course, be withdrawn. The success of the act really hinges upon providing adequate administration and supervising machinery.

The report recommended that the financial burden be divided equally between the province and the municipalities, the municipalities to pay upon the basis of population rather than assessment.

Every effort should be made by localnot have the necessary social view-

churches and by welfare organizations of every kind throughout Ontario to use their utmost influence with the Provincial Government to secure the passing of an act at this session. The rural churches should particularly interest themselves in these proposals, for one of the great dangers is that members of the Provincial Parliament representing rural constituencies will

point to see the necessity of such legislation, or may vote adversely, trusting to the indifference of their electorate. A concentrated effort at this time will effect the passage of an act which will strike at one of the fruitful sources of poverty and juvenile delinquency, and assure to a large group of children that boon of which poverty is now robbing them—a mother's oversight and care.

The Grace of Simple Needs

By
C. A. C.

THE beauty and virtue of simplicity have as yet made little more than a theoretical appeal to the great majority of us. Despite the stern discipline of the war and the wholesome lessons of "doing without" we might have learned, we go on adding to our possessions, accumulating superfluities, complicating our social relationships and burdening ourselves generally with a plethora of self-made cares, worries and obligations that scatter our forces and weaken our powers of deliberate choice. We have only to take a glance at our surplus clothes, our over-furnished houses, our expensive pleasures and our numerous church, social and society activities to confirm this.

We congratulate ourselves on our conveniences, our labor-saving devices, our time-saving facilities, and yet reposeful living, culture and refinement of speech and manner maintain little more among us than heretofore. The time and energy saved by these recent inventions have been absorbed by a thousand new demands of our modern and progressive (!) living.

Every day the problem more and more forces itself upon us what to take and what to reject, what to do and what to leave undone, what to read and what to leave unread, in order to escape the vortex of a multiplicity of appeals and demands that increasingly encroach themselves upon us. Very often we lay the blame of our complex living on external conditions—we lament ourselves as the victims of circumstances, the age, our station in life, the prevalent exactions of the times. We tell ourselves we would like to live more simply, to devote more care to self-improvement, to have more time for really worth-while things, and that we truly would if we could, but—

To most of us it must be largely a matter of working out our own salvation. To learn to be content with fewer possessions, to love simpler and more genuine pleasures, to read better books, to choose friends more wisely, to desire the welfare and happiness of others, and to seek knowledge of a Higher—these are some of the ways of setting our feet in paths of greater happiness, contentment and real usefulness in the world about us.

"The greatest truths are the simplest, and so are the greatest men"—and women. It is interesting to note the attitude of some men of quality, who daily lived their creed of simplicity, to the all too subtle nature of possessions and cheap ambitions that divert the mind from the high accomplishment of making the best of life.

David Grayson, that delightful farmer-

philosopher who has glorified for us the pleasures of plain hospitality, true friendship, homely duties and natural beauties, tells us how he felt while waiting in the reception room of his rich neighbor.

"In the parlor beyond I could see the innumerable things of beauty—furniture, pictures, books, so very, very much of everything—with which the room was filled. I saw it now, as I had often seen it before, with a peculiar sense of weariness. How all these things, though beautiful enough in themselves, must clutter up a man's life.

"Do you know, the more I look into life, the more things, it seems to me, I can successfully lack—and continue to grow happier. How many kinds of food I do not need, nor cooks to cook them; how much curious clothing, nor tailors to make it; how many books that I never read; and pictures that are not worth while! The farther I run, the more I feel like casting aside all impedimenta—lest I fail to arrive at the far goal of my endeavor."

Thoreau, with his passion for simplicity and love of the outdoors, where, he says, "a taste for the beautiful is most cultivated," declares:

"Most of the luxuries, and many of the so-called comforts of life, are not only not indispensable, but positive hindrances to the elevation of mankind. With respect to luxuries and comforts, the wisest have ever lived a more simple and meagre life than the poor. The ancient philosophers were a class than which none has been poorer in outward riches, none so rich in inward.

"To be a philosopher is not merely to have subtle thoughts, nor even to found a school, but so to love wisdom as to live according to its dictates a life of simplicity, independence, magnanimity and trust. It is to solve some of the problems of life, not only theoretically, but practically."

And again: "Why should not our furniture be as simple as the Arab's or the Indian's? When I think of the benefactors of the race, whom we have apotheosized as messengers from heaven, bearers of divine gifts to man, I do not see in my mind any retinue at their heels, any carload of fashionable furniture. . . . At present our houses are cluttered and defiled with it, and a good housewife would sweep out the greater part into the dusthole and not leave her morning's work undone. . . . I had three pieces of limestone on my desk, but I was terrified to find that they required to

be dusted daily, when the furniture of my mind was all undusted still, and I threw them out the window in disgust. How, then, could I have a furnished house?"

Perhaps Stevenson's wandering life, coupled with a love of freedom from encumbrances that he might the better carry an open and untrammelled mind, accounted for his almost humorous sloughing off of the non-essentials of life. Graham Balfour, his friend and biographer, relates that—

"He was careful, as I have hardly known any other man to be, not to allow himself to be burdened by the weight of material things. It was quite a jest with us that he never acquired any possessions. In the midst of those who produced books, pictures, prints, *bric-à-brac*, none of these things ever stuck to Stevenson."

On one occasion, Balfour adds, Stevenson and his cousin "had come from London, it appeared, a week before, with nothing but greatcoats and tooth brushes. It was expensive, to be sure, for every time you had to comb your hair a barber must be paid; and every time you changed your linen, one shirt must be bought and another thrown away; but anything was better, argued these young gentlemen, than to be the slaves of haversacks. 'A fellow has to get rid gradually of all material attachments: that was manhood,' said they."

The late Pastor Wagner, in that thoughtful treatise, "The Simple Life," that would do us all infinite good to read again these days, tells us that "the confusion of the secondary with the essential" is the principal cause that disturbs and complicates our social life. When we would rise to the best of loving, aspiring, fulfilling our destiny, we are smothered under a mass of secondary things that weigh down our efforts and deprive them of light and air. We are good men and citizens, not by what we possess or enjoy, but "by virtue of the strength of our moral fibre. The important thing is that at the centre of shifting circumstances man should remain man, live his life, make toward his goal. And whatever be his road, to make toward his goal, the traveller must not lose himself in crossways, nor hamper his movements with useless burdens. Let him heed well his direction and forces, and keep good faith, and that he may the better devote himself to the essential—which is to progress—at whatever sacrifice, let him simplify his baggage."

As to the world's debt to those potent souls who have maintained simple standards of *being* and *having* amid the confusing elements of every age, he pays tribute:

"All the strength of the world and all tender pathos of the life of Barrie's its beauty, all true joy, everything that con- "Jess"?—poor Jess, whose joys were so soles, and feeds hope, or throws a ray of pitifully few, and whose even more meagre light along our dark paths, everything that possessions were the lifelong pride of her makes us see across our poor lives a splen- guileless heart. Left alone at the end of did goal and a boundless future, comes to life's journey, with that clarity of vision us from people of simplicity, those who have that often comes to simple, devout souls at made another object of their desires than the last, she saw "face to face" behind the the passing satisfaction of selfishness and veil of life's petty pomp and problems: vanity, and have understood that the art of "Na, my thochts is no nane set on the living is to know how to give one's vanities o' the world noo. I kinna hoo I life." could ever hae haen sec an ambeetion to hae

Who of us has read it can ever forget the the stuff-bottomed chairs."

Actions vs. Words

By Fred S. Shepard

NO religious belief, ethical standard or moral teaching has any value or makes any contribution to the good of the individual or of society unless it transforms character and manifests itself in conduct which is in keeping with the truth inculcated thereby. It is not enough to give only intellectual assent to truth, however profound it may be; it must take possession of the heart and find expression in the life, otherwise it is passive and inanimate—admired, perhaps, for its beauty of diction and perfection of form, but exerting no influence and producing no results.

That Christianity which is a mere form of profession, but which produces no fruitage in the life of the professor, is a vain thing, an anomaly, for Christ said to His disciples, "I have chosen you and ordained you that ye should go and bring forth fruit." It is, therefore, important that Christian leaders and teachers should emphasize *doing* as well as *believing*, the obligation to *pass on* as well as to *receive*, for God's measure is "full, pressed down and running over." Christ's whole ministry was an exemplification of this principle, and experience teaches with great emphasis that "there is that scattereth and yet increaseth." This spirit of altruistic service must be instilled in the individual, the class and the Church, if to-day's problems are to be met and solved.

If the war has taught any one thing more than another, it is the lesson of unselfish consideration of the needs of others. It is this very expression of practical Christianity that has made the work of the Y.M.C.A. and kindred church organizations stand out so prominently during the time of this fearful struggle, and which has given such a vital significance to the religious work accompanying their ministrations. When the Christ spirit so possesses men that they are ready to cheerfully share danger and hardship for the purpose of serving men in their temporal and physical needs, then their presentations of the gospel message and claims has a measure of weight far exceeding any which is unaccompanied by such practical expressions of interest and sympathy. The cup of cold water, or hot tea and coffee, given in the name (spirit) of the Master not only has a promised reward, but is in itself a message of love that speaks louder than mere words or sanctimonious profession.

The Church, the Sabbath school, the Bible class, must not only teach the vital truths of religion, but must give suggestion and leadership to such service of others as will emphasize the truth thus taught and make it a living message to those who are being served.

"If that is religion, it is what we want," was the comment of a bereaved mother as she witnessed the ministrations of a neighbor who had quietly come into the stricken home to assist by performing simple but needed household duties. It ever will be that "actions speak louder than words," and

"So shall our acts and lives express
The love of God that we profess."

Among the Books

—A LIGHT IN THE LAND OF SINIM. Forty-five Years in True Light Seminary. By Harriet Newell Noyes, Canton, China. Illustrated. (New York: Fleming H. Revell.) \$1.50 net.

The True Light Seminary was established in Canton, China, in 1872, in connection with the Woman's Work for Foreign Missions of the Presbyterian Board. This volume tells the story of its work and successes throughout the forty-five years in an intimate, personal way. It is a very interesting human story, and breathes the true spirit of missionary devotion and enthusiasm.

—THE TRAGEDY OF LABOR. A Monograph in Folk Philosophy. By William Riley Halstead, author of "A Cosmic View of Religion." (New York: The Abingdon Press.) 50c. net.

The author discusses such subjects as "Private Property and the Wage," "The Opportunity to Make a Living," "The Community and the Classes," "The Economic Side of Socialism," etc. He has a terse, epigrammatic style, and presents his theme with marked freshness and originality, though occasionally, we think, he tries to make cleverness of statement serve the purpose of argument. Altogether, however, it is a very stimulating little volume.

—THE NEXT STEP IN RELIGION. An Essay Toward the Coming Renaissance. By Roy Wood Sellars, Ph.D., author of "The Next Step in Democracy," "Critical Realism," etc. (Toronto: The Macmillan Company of Canada.) \$1.60 net.

Though the reader might be quite sympathetic to Dr. Sellars' proposition for a scientific discussion of religious belief, he will have his serious objections, in any

normal instance, in following where Dr. Sellars' discussion leads him. The next step which he suggests our taking seems to lead us to where we have no religion left that has dynamic enough in it for the job that religion has to do. The religion which the author urges is a religion freed from all dogma and ritual, but in thus freeing it he comes dangerously near to robbing it of everything. Religion which consists only of loyal devotion to certain ideals and values in life will scarcely seem to be equal to its tasks.

—THE PURPOSE OF GOD IN CHRIST AND ITS FULFILMENT THROUGH THE HOLY SPIRIT. Considered in Relation to the Problems Raised and Duties Enforced by the War. By Alfred E. Garvie, M.A., D.D. (London and Toronto: Hodder and Stoughton.) \$1.25.

Two courses of lectures delivered by Dr. Garvie in Whitefield's to a body of ministers something over a year ago. The title given the book indicates concisely its purpose, which is, first, to restate some of the Christian doctrines which have challenged the attention of the world because of the stress of mind caused by the war, and specifically those relating to the Incarnation; and second, to present the Christian doctrine of the Holy Spirit in its bearing upon the life and work of the Christian Church to-day. It will be very easy for anyone who knows anything of Dr. Garvie's work to believe that in his treatment of such lofty and vital themes he is very illuminating and suggestive. And his direct and forceful style makes the book easy reading. Though the lectures were delivered to ministers, the argument makes an effective appeal to any thoughtful and intelligent reader.

—THE SKY PILOT IN NO MAN'S LAND. By Ralph Connor. (Toronto: McClelland and Stewart.) \$1.50 net.

When "Ralph Connor" went across the sea as chaplain it was inevitable that he should embody his experiences in stories of the war, and in this book we have the first fruits of his experiences and his vision. But it is a chastened "Ralph Connor" who writes, and one who has seen more than he can possibly tell. The sadness of the war is here, the fearful grimness of the bitter struggle, but on every page one reads his unstinted admiration for the daring, dauntless, unconquerable sons of the north. The "sky pilot" of the story is not much of a preacher, and his conscience is much more in evidence than his judgment in his earlier days; but he is a man, and he learns at last to see Christ in the men about him. As a character study it is possibly one of the best of all Mr. Gordon's stories.

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Getting Together

BY SUSAN SUNSHINE.

One of the pleasantest features of women's patriotic work has been the warm friendships that have grown up among little groups of women who have sewed and visited, planned and worked together. One learns all the fine, genial qualities of others, working all day together and sharing picnic lunches. There cannot help being a happy atmosphere at these regular gatherings, for the nature of the work is so unselfish and the talk is so easy and natural; and silences are unfelt when hands are busy.

It may be an old joke that was passing around at one of these gatherings the other day, that two men were talking at their club, and one showed the other a hole in his stocking, remarking, with whimsical smile, "Is your wife sewing at the patriotic society, too?" But it led us to consider how pleasant it would be if, when the need for public sewing is over, we appoint days in turn at each other's houses to do our private sewing and mending. Working together has been such a success from every standpoint that we must not give it up. Often the club of women with whom I sew smile at our feeble efforts at sewing when the war began. We thought we had done wonderfully well if, among us all during the afternoon, we finished a suit of pyjamas and hemmed a few face cloths. Now any one of us can finish two suits of pyjamas herself in the afternoon, and there are record-breakers who accomplish much more than that. The secret of the difference is organization, which brings a rented room, several machines, cutting tables, electric motors. It is getting together and working together, amicably and sympathetically, that is going to heal the soreness between employer and employee, that is going to build up industry in this country, and settle problems of laws and citizenship.

This getting together involves an en-

trance into politics; it is social service, a phrase the constant reiteration of which we tire sometimes, but which covers in a systematized way an immense amount of good to mankind. When women get together to improve our people and laws they will need to meddle with questions that have slept through the ages.

Now when parties are in such a muddle in Canada, women's political societies have a chance to determine precisely their attitude to public questions. Individual members of societies usually have strong opinions, but few political clubs of women have yet tabulated the various changes they want to bring about. If women are not to be followers of present political parties, if they are to have any large effect on national government, it is absolutely necessary for them to be aggressive; they must decide what they want and demand it.

This should be done by every political organization of women in Canada, and by social organizations as well. And when the list is complete and elections draw near, show it to the candidates for Parliament and get their promise to vote for these things. Back the candidate, of whatever party, who will vote for these wanted reforms.

But to find out what they want done, every little club of women in every town, village and countryside should be studying now all kinds of social and political questions, and keeping records of conclusions. If this is not done the woman vote will be scattered and meaningless. What is necessary for national advancement, as far as women's duty is concerned, is to stand solid for certain purposes.

It seems to me there are at present three outstanding problems to be understood and solved in Canada—the assimilation of the foreigner, the organizing of industry and opening up of natural resources, and the problem of making satisfactory relations between French and English in Canada. Naturally there is an immense number of important matters urgently requiring attention, but if these three were settled one might breathe much more freely. The discontent and unrest of labor and the returning soldier and the foreign settler changed to peace and content, would give the nation a chance to get down to solid, progressive work.

Public health, mental defectives, medical examination before marriage, prohibition of intoxicants, responsibility of the father of an illegitimate child for its support and the child's right to his father's name, taxation, housing, education—one might mention a score of such subjects which are of the greatest importance to our social welfare.

Getting together—that is the only way by which things may be accomplished, and many a woman begrudges the time for these meetings from her home. It is the women most free from home duties who must do

the bulk of the executive work, the women at home studying no less intelligently, though meeting in smaller circles. Perhaps the community kitchen will come to give leisure for study to mothers now overworked. I am not one of those who cry, "The community kitchen will break up home life." The same cry was made—oh, so dolefully!—when spinning was taken out of the home. To me there seems no difference, as far as the home atmosphere is concerned, whether the dinner has been sent in from a community kitchen or is cooked with toil and perspiration in the home kitchen. It is eaten in the home just the same, and if the mother has not had the labor of preparing it she is no doubt more peaceful and more capable of animated interest in her husband and children. The community kitchen will provide good cooking in many a home where now the family is badly fed, and will relieve mothers of large families and small income. If community kitchens will do this, and also help us to get together for other purposes, they will be worth a great deal.

The Parable of the Windmill and the Pump

I have a friend who is a husbandman, and I visited him upon his farm and tarried with him one night. And upon his farm are cattle and swine and horses. And he watereth them from a deep well wherein is a pump, and the pump runneth by a windmill.

And it came to pass after supper that he

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spake unto a Swede that labored upon the farm, and he said, "Ole, there is a good breeze to-night; start thou the windmill."

And the Swede went forth into the night and loosened a rod that runneth up to the mill and that holdeth the tail against the wheel so that the wind driveth it not. But when the rod is loosened, then the tail swingeth around, and the wheel cometh into the wind, and the wheel turneth to beat the band. And ere the Swede had returned to the house we heard the wheel running, and my friend said, "On the morrow we shall have a tank full of water for the live stock."

Now the room where I slept was on the side of the house toward the windmill, and when I wakened in the night it was running like the wind, and I said, "Verily it will pump the well dry at that rate."

But when we went out in the morning, behold, there was no water. For the pump had been disconnected from the mill, and the Swede saw not in the darkness that the connecting pin was out; wherefore he connected it not. And the mill had run all night, and the tank was empty.

Now when I beheld this, I thought of many men whom I know, whose windmill goeth around continually and who are always creaking their boots to show that they are among those present and who talk

long and earnestly about earnestness and efficiency and the rest; but it cutteth no ice, and it draweth no water. Now these be good men, whose minds are responsive to the winds of God, and their capacity for doing something is as excellent as that of the pump, but between the wheels that God driveth and the pump of their own endeavor there lacketh an adjustment.

And I have often wondered how it should be that in the mechanism of some good men there would seem to have been evidenced the blunder of some sleepy Swede, fumbling in the dark and putting the wheel in gear, but failing to connect the pump. And this is the word that I spake in the ears of men, "Count it not a sure sign of efficiency that the wheel goeth round and the pump is in order; be thou sure the wheels of thy head are hitched to the pump of thy performance."—*Congregationalist and Advance*.

Poison in Potatoes

Being poisoned as a result of eating potatoes seems to be in the same category as getting intoxicated by drinking buttermilk. Neither of them is usual, but the former is possible, especially during the spring and early summer, when only old stocks of potatoes are available. Conse-

quently, a word of caution may be of interest and value to householders.

Recently there was an outbreak of food poisoning in Glasgow, which was due to the eating of potatoes containing an excessive amount of solanine. This substance is a poisonous narcotic drug which is found in solanaceous plants, of which the potato is one. The normal amount in the potato is extremely small, being given as from 0.002 to 0.006 of one per cent. There is a seasonal range of increase from 0.006 in May and June to 0.009 in November. Apparently this may be greatly increased, for in the case of the Glasgow outbreak of poisoning the content was found to be 0.04 of one per cent. This increase of the poison is considered to be due to the action of two species of bacteria which develop rapidly in potatoes that have been allowed to become well-sprouted while in storage. Hence the need for caution in eating potatoes at this season of the year.

The symptoms of poisoning from this cause are—a sudden seizure, with chills, fever, headache, vomiting, diarrhoea, colic and general prostration. An instance of poisoning of this kind is reported by Osler, where an examination of the remaining potatoes yielded 0.38 of one per cent. of solanine.—*C. A. Hodgetts, M.D.*



FOR THE BOYS AND GIRLS



The Prettiest Freesia

Celia Brooks walked along the street through the snow of a January morning. She had gone to carry home some sewing to the large house on the hill, and as a reward had received a box of beautiful flowers from the lady who lived there.

On the way Celia stopped at a little store to buy a few things, and while waiting for her packages to be wrapped up she opened the box for another look at her precious flowers. One by one she held up the individual stalks. There were six of them. On each grew several trumpet-shaped blossoms, pure white save for a small yellow blotch, and with a sweet, delicate perfume.

"'Freesias,' Mrs. Morris called them," she remarked to herself. "My, but they're handsome! Just think of her giving them to me. But then she has so many flowers, she doesn't mind."

"Hello, Celia! What've you got?" she heard a voice call out. Turning, she saw behind her Addie Jones, who lived in the tenement house next to her own home.

Celia showed her one of the flower stalks. "They're freesias." She pronounced the name proudly. "There, my things are ready. I've got to go." She closed the box quickly to shut the blossoms from Addie's sight. She started on toward home. Addie followed and kept by her side. "Say, Celia, won't you give me one?" she asked at length. "I never had any pretty flowers like that."

"I never did either," Celia answered. Yet something in Addie's tone produced a change in her feelings. "I s'pose if she had six and wouldn't give me any I'd think she was stingy," she reflected. "Yes, I'll give you one," she called to Addie; "but you'll have to wait till you get home. I can't take it out here in the cold."

When they had gone some distance farther they met two other children who lived in their neighborhood.

"Celia's got some white flowers," announced Addie, "the prettiest ones you ever saw, and sweet. Why, I b'lieve you can smell 'em right through the box. And she's going to give me one."

"Let's see!" the others cried.

"I can't," Celia answered. "They'll freeze in this cold air."

"All of you come into my house," suggested Addie.

"Oh, yes, we will," agreed the other two.

"What shall I do?" Celia was thinking. "I'll have to give them all one, and they were meant for me. But I promised Addie; so I've got to go."

Just before they reached Addie's home two other girls joined them.

"Celia's got some flowers she's going to show us," cried the first three. "Come in with us."

Celia's heart sank. Would she have to give away all her flowers? "I had so many, and I shall have only one," she thought.

"Now let's see them!" exclaimed the impetuous group when all were inside.

Celia opened the box slowly. A chorus of "Ohs" greeted the appearance of the blossoms; then "I wish I had some," was repeated over and over.

Celia looked at the five pairs of longing eyes. "They don't have flowers either," she considered, "and they want 'em as much as I do. I s'pose I'd feel the same if one of them had 'em."

One after another she picked up the slender stalks, with their snowy blossoms, and gave them out to the waiting band. "Don't let 'em freeze," she cautioned. She tore into small pieces the paper which had wrapped the flowers. "Here, put them in this." Then, with her lone flower, she left the house and went on to her own home.

"I b'lieve I've got the prettiest one, anyway," she declared when she took it from the box. She held it up and examined it carefully. "There couldn't be a handsomer one. And maybe, after all, it's better for six people to be happy than just one."

Surely Celia was right, and do you know, I think that it was the sharing of her treasures which imparted such great beauty to the one flower that she kept for herself.—*Exchange*.

Gray Coat and Fido

Gray Coat was a round, bewhiskered young cat belonging to Betsy Groover. Fido was the spaniel owned by Tommy,

"the new boy" who had just moved next door.

"I wish that horrid old boy hadn't moved there," Betsey told her mother. "He looks so hateful."

"I thought him a very pleasant-looking boy," said mother. "And I am indeed sorry to hear my little daughter make such an unkind remark concerning a neighbor of whom she knows nothing. Do you remember your last Sunday's lesson story? What was it about?"

"Why, about loving one another," answered Betsey, looking a bit ashamed. To herself she added, "Anyway, I'm sure Gray Coat just hates that horrid bow-wow dog."

This seemed too true. Gray Coat's manners were even less cordial to the new neighbors than those of his mistress. When he heard Fido bark he would "fuss up" all over and spit. When he caught sight of Fido he laid back his sharp ears, "humped up" his back, hissed and growled spitefully, and his elevated tail was quite large enough for two cats.

One afternoon Betsey heard Tommy say, "Sic 'em, Fido; sic 'em." This was followed by a sharp barking, and then Betsey saw Gray Coat scramble over the dividing fence.

Betsey flew out on the porch. "You cruel, hateful boy, you, to sic your dog on my cat."

"I didn't do it," said Tommy. "I called Fido to catch a rat I'd seen in the woodpile. I didn't even know your cat was in our yard. But Fido saw him and went after him."

"I hate you and your bad dog," shrieked Betsey. And she went into the house and closed the door with a bang after her. Afterwards, when she saw Tommy in his yard she turned her nose up just as spitefully as she possibly could.

Not so many mornings later Betsey filled a plate with milk and, walking carefully so as not to spill it, went out on the back porch to give Gray Coat his breakfast. "Kitty, kitty, kitty, she called; but no cat appeared. She returned to the house and searched there without success. Then she looked under the house and about the yard, calling.

Presently a faint "meow" answered her from away up in the tip-top of the tallest tree in the yard.

"Kitty, kitty, kitty," called Betsey. Gray Coat meowed, but he did not stir from the branch to which he clung so tightly. He had gone up boldly, but perhaps looking down made him dizzy. At any rate he refused to stir.

Betsey began to cry. Oh, my poor kitty! He will stay up there until he gets so tired he will fall and be killed, or maybe he'll starve."

"Don't cry." It was Tommy's voice speaking. "Let me lock Fido in the house, so he won't scare the cat; then I'll get Gray Coat for you."

Tommy returned with a long, stout string and a pillow-case. He stuffed these into his pockets, took off his sandals, and quickly climbed up among the branches. In a moment Betsey saw him seated on a stout limb reaching for Gray Coat, who clung tightly to a slender branch just farther out.

Tommy caught Gray Coat by the neck, and Gray Coat scratched him when he did it. But Tommy did not let go. Instead, he shook open the pillow-case and dropped the cat into it. Tommy tied up the end with a string and carefully let it down to Betsey. How Gray Coat spat and snarled and made the pillow-case move about on the ground!

"Wait; I'll cut the string with my knife," called Tommy. Soon he was down on the ground and had cut the cord with his pocket-knife.

Gray Coat bounded out of the bag. He did not stop to say "Thank you." Instead he hissed ungraciously, and his fur stood up all over him as he leaped under the house.

"Thank you so much," said Betsey. "I'm sorry I said such hateful things to you. I don't believe I'll ever be mean enough to talk so ugly to anyone again when I don't know what I'm talking about, or even if I do. Oh, you've hurt your hand. Come in and let mother doctor it."

So they went into the house, where mother poured antiseptic over the long, red scratch, praised Tommy, and gave both the children cakes and lemonade.

That was the beginning of many pleasant play hours for Tommy and Betsey, but Fido and Gray Coat have never made friends.—*Ruth Milam Dixson, in "Christian Advocate."*

"What Good is the Robin?"

"Now what good is the robin? Everybody knows the robin. A boy came along the road with a .22 rifle, saw a robin sitting there, and killed it. I went over and picked the robin up. Two cutworms were squirming on the ground; the robin had had them in his beak. I held the bird up, and two more fell out of his mouth. Remember, one cutworm will cut down five tomato plants in a night. The cutworm does his work and then hides under the soil; Mr. Robin comes hopping along, picks in there and pulls him out—and turns him into a robin. If anyone tells you that a robin will destroy one hundred cutworms in a day, take it from him that it is true."—*Jack Miner, at the National Conference on Game and Wild Life.*

MRS. J. ROBERT PAGE

Margaret Phillips Page was rich in those qualities of mind and heart which are possessed by the best types of Canadian womanhood. Blessed in the heritage of good ancestry, being the daughter of the late Rev. A. M. Phillips and his estimable wife, she was known to her wide circle of friends as a cultured and consecrated leader among the younger women of the Methodist community. She was a graduate of Victoria College, and received her degree in arts in 1909. At the time of her death she was president of the Alumnae Association of her alma mater, and she was deeply interested in missionary and patriotic work. She was born in St. Marys, Ont., and was married to J. Robert Page in 1912. She died in the hospital on Feb. 28th.

Those who knew Mrs. Page were aware of the fact that her example and influence were peculiarly attractive and winsome. She led her friends by gentle persuasion and by that compelling force of love and unselfishness which are the crowning glory of a Christian woman's life.

She wrote a little leaflet upon "Peace," which was issued by the Woman's Missionary Society to be used in connection with the Easter thank-offering programme, and in it are to be found clear and beautiful bits of self-disclosure, all the more beautiful because unconscious.

"War has pushed the superficial and unreal into the background. Things which once seemed most important to us are now so trivial. Thank God it is so—that we are changed and can never go back to the old, self-contented way of living. Our hearts are imbued with the one idea of doing something for someone else."

"We realize that out of the bitterness of war comes the knowledge that self-sacrifice and love are all that make life worth while. We have been brought so close to each other, by the depths of joy, by the common experiences of the last bitter years,



THE LATE MRS. J. R. PAGE.

that we will now go on hand in hand to bring the victory of Christ's kingdom to non-Christian lands. Let us kneel at the Easter altar with our offerings of thanksgiving; with our lives consecrated, to raise the torch high for those less fortunate than ourselves."

We know that such rare lives do not end with death. Immortality is a necessity as well as a great hope. The justification of Christianity, and especially of Christian education, is found in such true and helpful lives as that of Mrs. Page, for she proved that the education of the mind could go hand in hand with that finer culture of the spirit by which life finds its highest value and takes on its noblest meaning. G. A. WARBURTON.

EDUCATIONAL FIELD DAY, RIDGETOWN DISTRICT, APRIL 6th.

Ridgetown—A.M., Rev. W. B. Caswell.
 Guilds—Rev. W. L. Hiles.
 Morpeth—A.M., Rev. W. G. H. McAlister.
 afternoon, Rev. W. B. Caswell.
 Highgate—Rev. P. E. James; evening, Rev. W. B. Caswell.
 Thamesville—A.M., Professor DeWitt; p.m., Rev. Jos. Jones.
 Bothwell—Rev. Selby Jefferson.
 Wardsville—Rev. R. F. Irwin.
 Florence—Professor DeWitt and Rev. A. S. Whitehall.
 Glencoe—Rev. S. J. Thompson.
 West Lorne—Mr. R. M. Geiger.
 Dutton—Mr. R. M. Geiger.
 Northwood—Rev. Dr. Brown, a.m. and p.m.

Will the superintendents of circuits please notify delegation as to train supply and make provision for transportation from one point to another.

W. G. H. McALISTER, Chairman.
 W. L. HILES, Sec. of Com.

British Columbia Letter

(From Our Regular Correspondent.)

The missionary campaign through the British Columbia Conference is meeting with a hearty response on the part of the people, and wherever subscriptions have been taken up the reports show a decided increase over last year's givings. Rev. R. E. S. Taylor has been assisting in the campaign since the New Year. He has visited the Kootenay and Okanagan districts, and has also preached and lectured in Vancouver. Mr. Taylor also assisted in the three weeks' campaign on the Victoria district. Rev. Dr. White, Superintendent of Missions, and Rev. Dr. Osterhout, Superintendent of Oriental Work, have also been giving all the time possible in assisting fields to reach the amount asked for. It looks as if British Columbia will reach the twenty-five per cent. increase, and possibly more.

Rev. Arthur Barner, Superintendent of Indian Missions, is now in the province, visiting the many Indian fields. He is making a thorough study of the situation, and is spending time enough to get acquainted with the details of the work, and especially to get acquainted with the workers.

Rev. W. J. Sipprell, D.D., was the preacher at the anniversary services at Nelson this month. The services were exceedingly well attended, in spite of the continued prevalence of sickness, and the pastor, Rev. W. W. Abbott, and his people were cheered by the messages of the day and the success attending the anniversary. The financial objective was reached.

Rev. A. S. Colwell, B.A., of Centennial Church, Victoria, has been invited to Maryland Church, Winnipeg, and Rev. J. L. Batty, the present pastor of Maryland Church, has been invited to Centennial. The invitations have been accepted, and the change will take place at the forthcoming Conference, provided the Transfer Committee agrees. Mr. Colwell has been pastor of Centennial Church for the past four years, and has done faithful work, and will leave the pastorate there and the Conference with the good-will of all who have been associated with him.

The annual convention of the People's Prohibition Association, held on March 5th, in St. Andrew's Presbyterian Church, Vancouver, was a wonderful answer to the enemies of prohibition, and an exhibition of strength to the "drys" that was very cheering. Nearly 600 delegates attended from all parts of the province, each one paying his own way to the convention, and determination was shown in every movement not to allow any repeal of the prohibition law, but rather to insist on the better enforcement of the act in every particular. There were three sessions of the convention, and the interest was kept up throughout the day. Mr. George Telford was elected to the presidency of the association, succeeding Mr. John Nelson, the manager of the *World*, the paper that has led the fight for prohibition in the province. The convention recorded its sincere appreciation of the splendid manner in which Mr. Nelson has led the forces in the battle. A strong delegation was sent to Victoria to interview the Government and ask that the provisions of the act be strictly enforced, and that no radical changes be made until the people of the province have had a chance to vote on the matter. The convention strongly insisted that it was against any repeal of the act, but rather that it should be strengthened and enforced. Delegates were

appointed to attend the prohibition convention in Ottawa, and it was evident that the ground gained in the Province of British Columbia will not be lost without a very stiff fight at least. But prohibitionists are confident that there will be no backward step in this matter, but that British Columbia will keep in line with the rest of the North American Continent in banishing liquor from its shores. The days of John Barleycorn are gone.

The annual report of the Hazelton Hospital (Dr. H. C. Wrinch, superintendent) has just been published. The report shows that a total of 295 cases were treated throughout the year, with 227 discharged cured, 21 discharged improved, and only 17 deaths. The financial statement shows a credit balance of slightly over \$1,000, which is very creditable indeed, considering the terrible cost of everything in these days. The splendid spirit of Dr. Wrinch and his staff is shown by an extract from his report: "In preparing a report of another year's work one naturally looks back for comparison with the years that have gone before, and in doing so we recall that we entered upon the last year's work with a good deal of anxiety as to how it would go with the hospital and its affairs. General costs of operation had continued to increase during the war period, making the question of finance an increasingly difficult one. During the year 1917 the expenditure of the hospital had exceeded its income by upwards of \$1,300, or about 10 per cent. of the amount of the year's budget. Besides some outstanding current accounts, we were overdrawn nearly \$900. Hence we had considerable grounds for wondering where another twelve months might find us, unless conditions changed very materially.

"The year 1918 has come and gone. The war is over, and with its termination has come to every thinking person an immense relief, as of a great burden rolled away. But so far there has not yet been time for any change in the general financial situation, due to the close of the war, to become perceptible locally, in any reduction of costs in any line of operation.

"Nevertheless, regardless of how it has come about, the report we are permitted to make this year shows a distinctly better condition of our affairs than last. The number of days' treatment of patients has increased more than twenty per cent. over any previous year; the general income shows an even greater percentage of increase; and the general financial state is much better than one could reasonably have expected a year ago."

"Surely, in the face of all the difficulties and adverse conditions under which everyone has labored during the past year, we have the greatest reason for gratitude that by the hand of Divine Providence this hospital has been able to carry on its work in the manner it has. The members of the hospital staff are glad to have been permitted, through the means provided, to aid in promoting in some degree the health and happiness of the people served by the hospital." A. E. R.

Northern Alberta Letter

(From Our Regular Correspondent.)

The debt problem is being attacked by several churches in a big way this year. The latest reports come from Wesley Church, Edmonton, where the sum of \$10,000 was raised this anniversary towards the large and crushing debt. For some years Wesley has been struggling under its burden; and many began to feel discouraged. Bro. Lloyd thought something could be done if all would help to shoulder the responsi-

bility, and certainly the whole congregation responded with good heart. The congregational supper was well attended, when a handsome cheque was presented to the pastor for his services in the campaign. We wonder if our readers realize the full significance of this? Norwood raised enough to pay off the full mortgage, a sum of \$13,500, an almost unbelievable record, and the congregation also made the pastor a present. The Methodist people have not lost their characteristic of liberality, and they admire the pastors who give them a chance to give and who put the big issues before them. Because these pastors got their congregations into the giving spirit, not only were the people enriched by giving, but the pastors were relieved of a burden which seemed to crush out the spiritual, and also became the recipients of very helpful cheques.

The next congregation to catch the spirit was Camrose, where Bro. Francis is doing splendid work. Here Bro. W. H. Irwin, of Edmonton, was the special preacher, and when he told of the present attempt to raise \$900 of the debt he told them also that any debt was a hindrance to the best work, and called for the whole debt to be wiped off. And the money came just as easily as the part would have come. Everyone felt better for the liberality. "What we give we have," and "what we keep we lose."

These facts are given to show how the way is being opened in several centres for larger service, and in the near future we expect to learn of gracious revivals of spiritual life as a result of this renewed consecration.

At Camrose an afternoon session was held, principally for the Normal School students, and Pte. Geo. Haworth presided, whilst Bro. Irwin spoke about "The Teacher's Place in the New Day." The address was followed by a lively discussion, led by the principal of the school. At the evening service an honor roll was unveiled by Mrs. Haworth, who had three sons enlist in the Canadian forces. The simple little ceremony was impressive, and Bro. Francis carried his congregation with him as he told of the heroism of the men whose names were enrolled. Beside all this Camrose will go over the top with its missionary objective. The Sunday school is overflowing the church, and the combined morning service is proving a great blessing. Alberta Methodists will be pleased to know all these facts; they inspire us to expect the impossible to-morrow.

Bro. W. H. Hughes has resigned his pastorate at Vegreville. He has proved to be a very able preacher, and his sermons have been of a high order throughout the past five years of his pastorate. We have no data as to what Bro. Hughes expects to do, but we hope he will continue in Alberta for many years to come.

Bro. J. H. Nightingale is taking up the work on the Kitscoty circuit until Conference. He felt he could not remain at Athabasca after the great loss he suffered a few weeks ago in the death of his beloved wife and her sister from the "flu." Our deepest sympathies go out to the brethren who have been bereaved this winter whilst giving sacrificial service for others.

Norwood invited their pastor to remain with them another year, at a salary of \$1,500, the salary to be retroactive for the past year also.

Norwood and Lamont report having sent strong resolutions favoring the enacting into law of the prohibitory order-in-council concerning liquor.

Bro. W. E. and Mrs. McNiven have been down with the "flu," and we are pleased to know that they have recovered and have resumed duties.

Alberta old boys did themselves honor in presenting Dr. Riddell at Christmas with an illuminated address as a token of their

esteem. Alberta will never be able to repay the great debt it owes to this sagacious and able leader. But the old boys know his worth, and express their regret at his departure from the province.

The Alberta old boys also, through their secretary, Bro. Fawcett, sent to all the boys overseas a Christmas box and letter. These remembrances have elicited many letters of appreciation from the absent students and ministers included in the list.

Dr. D. E. Thomas addressed the students of the university on the subject, "An Old Definition of Religion." He took his text from James, "Pure religion and undefiled before God and the Father is this," etc., and divided his address into three lines of thought: (1) Religion before God; (2) religion in social matters; and (3) religion as a personal inner experience. He took them up inversely, beginning at the third, and pointed out that religion is essentially an inner experience, a purity of heart and transparency of character. It came to give unity to the conflicting lower and higher selves. Religion as a social matter meant disinterested service for others. Then religion, to have vitality and force, must have a relation to a Being or Personality whom we call God. The students tell us that Dr. Thomas is an exceptionally rich personality, and his contribution to character will mean much to the effectiveness of their ministry.

The Edmonton press give large space to a number of patriotic resolutions passed by some sixty delegates to a convention of the Ukrainian Greek Catholic Church and presided over by his lordship Bishop Budka. We hope that the bishop and his co-workers mean business, and that the first two resolutions will hold more weight than mere words; that, in short, the people included in the resolutions will seek to become our worthy and true citizens, will co-operate in the task of reconstruction, and will show their desire to develop Canadian souls by setting themselves the task of learning our language and becoming acquainted with our democratic form of government.

T. D. J.

Southern Alberta Letter

(From Our Regular Correspondent.)

Bellevue; Rev. H. Peters, pastor.—Most encouraging reports keep coming from the Pass. Mr. Peters is supplying both Bellevue and Hillcrest. Rev. Thos. Powell, our Superintendent of Missions, preached the missionary anniversary sermons on a recent Sunday. The apportionment of \$190 was more than met. An interesting feature of this financial response is that more than one-half of it is to be credited to "juvenile collectors."

Medicine Hat, Washington Avenue; Rev. A. D. Richard, B.A., pastor.—Work is going along splendidly, especially in the various phases of young people's work. Recently the Sunday-school attendance was 180, with the missionary department also well organized. Boys' work is being carried forward on Boy Scout lines. We understand that Fifth Avenue Church is responsible for securing a hall that serves the various boys' groups of the whole city. It is fitted up as a gymnasium. Not long ago the congregation played host to Mr. and Mrs. Richard in a surprise social, presenting them with articles for household use to the value of one hundred dollars.

Lethbridge District.—Lethbridge has had during the past six weeks a union evangelistic campaign. Five churches entered into

it, viz., Wesley Methodist, United, Knox Presbyterian, Baptist, and Christian. The evangelistic party of five was headed by Rev. H. L. Stephens, who has worked not only in Canada and the United States, but in the Old Land, in association with Rev. J. Wilbur Chapman. Some of the party have also worked in the Sunday campaign.

As usual much indifference and open opposition had to be overcome, but as time went on the sane and deeply spiritual work of the evangelistic party and church workers, under the blessing of God, resulted in scores taking a definite stand for Christ. Great numbers also of those who had been members of the churches surrendered themselves to uncompromising service in Christian work. A large union choir, under the leadership of Mr. Fisher and Mrs. Stephens, furnished inspiring singing. The work of Miss Lamont in Bible study, and of Miss Saxman with the young people, was of the most helpful character, and will leave permanent results. One very striking outcome of the campaign has been the formation of a Christian Men's League, which meets Sunday afternoons and is undenominational in character. This is intended to bind the Christian men of the city together in all that makes for civic righteousness, as well as for spiritual uplift. The churches have received a new vision of what the kingdom of God should stand for, and are going forward to more aggressive work in bringing people into the kingdom. Wesley Methodist (Rev. C. E. Cragg, pastor) and the United Church (Rev. E. J. Hodgins, pastor) have received a large number of new members, a number of whom have volunteered for missionary work whenever the call may come.

Coaldale; Rev. H. Bosomworth, pastor.—This field, under the active leadership of its pastor, is establishing a strong community centre. A community council has been formed, to which all departments of work in the neighborhood, e.g., U.F.A., Ladies' Aid, etc., etc., will send representatives. This council will have under its charge the coordinating of all the legitimate activities of the community, to the end that clashing may be avoided and a strong social spirit encouraged. The pastor is making a splendid effort to make the church a leader.

Taber; Rev. Thos. Philips, pastor.—The work here is steadily advancing in all phases. Bro. Philips is rounding out the full term of the pastorate and a strong cause is being built up. The C.S.E.T. work has been successfully carried on in this town, and our church has taken a very active part in it. Owing to the mild winter, work in the mines at this place has not been steady this year, affecting the finances of our work. However, the people are responding nobly to the support of a self-sustaining cause, heavier this year under increased ministerial appropriation.

Foremost; Rev. E. H. Winfield, pastor.—Our work here embraces all denominations outside the Anglican. The pastor, assisted by Rev. Thomas Powell, Superintendent of Missions, conducted a short series of very helpful evangelistic meetings in January. The chairman has received notice of the following resolution from this field. It says in brief that "Owing to the absence of religious instruction in public schools, and also of scarcity of Sunday schools in rural parts of the province, and as a result children growing up in almost total ignorance of Bible study and religious ideals, therefore that this Quarterly Official Board urge the May district meeting to request Annual Conference to take action looking toward the creation of a system of qualified itinerant religious education teachers, and that a proper curriculum be prepared."

Retlaw; Rev. O. E. Mann, pastor.—Since coming to this field last Conference Bro. Mann has been hard at work bringing the people of the community together in a United church, and has met with sympathetic co-operation and support. A splen-

did new church has been built, and was recently dedicated by Rev. Thos. Powell, of Calgary. Prospects are bright for aggressive Christian work at this point.

Lomond; Rev. A. T. Bell.—This is another of our self-sustaining fields, and the pastor is doing splendid work. A new church on the Travers appointment is nearing completion, and will unite the Christian and moral forces of the community.

Barons; Rev. Jas. Malley, pastor.—This point is in the midst of one of our richest wheat belts. While crops were poor in many places last year in the west, this district had good returns. A strong cause financially can be built up here. There is a felt need for a stronger community spirit, and the pastor is endeavoring to bring it about. Boy Scouts have been organized. A social hour is held at the close of the Sunday evening service.

Iron Springs; Rev. Sidney Pike, pastor.—Within the past few years this field became noted for large offerings to missions, social service work, etc., and this year will do well again, although having to increase by a substantial amount to attain to self-support. A feature of the work this year is a central prayer and evangelistic weekly service held at the parsonage. The pastor is alive to social work, and had the assistance of Rev. H. Bosomworth, of Coaldale, with his pathoscope, on several occasions during the year.

In the month of January a helpful district meeting was held at Lethbridge. Interesting discussions were held on missionary, evangelism and social service, and educational work. Rev. T. Powell, Superintendent of Missions, was present, and Mr. Hartley, of Mt. Royal College, spoke on the work of that institution.

MISSIONARY.

During February \$2,000 was sent to the Mission Rooms; total for the year, \$7,000. Sixteen of the eighteen districts have reported, and sixty fields (the number supplied this year), being 157.

We are sure that our sister Conference of Saskatchewan will pardon us if we become "provoked unto good works" by their example of \$11,000 for the month of February.

With an objective of \$700 for High River and Nanton, we hear that High River alone has \$500 in sight, so that the prospects for surpassing the apportionment by a splendid margin are very bright.

PERSONAL NOTES.

Word has just reached the province of the death of Staff-Sergt. Alfred Moseley, 50th Battalion, from influenza and pneumonia. Mr. Moseley was widely and favorably known throughout the Conference. For some time he was pastor of the Stanley Park Church, in Calgary. The family home is in Hagersville, Ontario, to whom at this time we would extend our sincere sympathy.

Rev. R. E. Finlay has been called to Victoria, B.C., through the illness of his brother-in-law. Before Mr. Finlay, however, could reach Victoria he had died. An only son of the same home, serving in the Siberian Expedition, has been very seriously ill with pneumonia, but is now reported better.

Sunday, March 9th, was inaugural day for Rev. C. A. Sykes in his new church home. Rev. Dr. Graham, Secretary of Education, who was passing through the city, preached at the evening service in Central Church.

SOCIAL SERVICE CONVENTION NOTES.

Drs. Shearer and Hincks gave splendid leadership in their addresses.

The secretary, Mr. Coone, who has been doing valiant service against great opposition, reports that "as far as the effect of prohibition on the people of the province was concerned, crime and public drunken-

ness had fallen off at least eighty-five per cent., and that the business, social, home and educational life had been benefited beyond measure."

"Five thousand Canadian boys were being returned from overseas, suffering from mental and nervous debility."

"There are about 36,000 feeble-minded persons in Canada."

"Ten per cent. of population of Alberta are affected to some degree by syphilis." —Dr. Lincoln.

"Twenty-five per cent. of Alberta's population are under fifteen years of age; child welfare is important."

"That we petition the Provincial Government to invite the National Committee on Mental Hygiene to conduct a survey in Alberta, as already done in other provinces."

"That a clean bill of health shall be necessary before license may be issued for marriage."

Mrs. L. M. McKinney, M.L.A., is the new president.

Mrs. H. H. Hull was appointed business manager of the League for the coming year. R. W. D.

Saskatchewan Letter

(From Our Regular Correspondent.)

A CHAPLAIN'S WORK.

The correspondent is glad to be able to give a further letter from Rev. (Capt.) Adam Armstrong. This letter gives interesting glimpses of the life in camp since the signing of the armistice and the work of the busy chaplain amongst the men. It is likely that by the time this appears in print Capt. Armstrong will be in Canada, as he expected to leave England on March 15th. It will be good to meet Capt. Armstrong and others of the men from overseas at the coming Conference. As the correspondent has had reason to know that Capt. Armstrong's letters have been appreciated, he thought that a glimpse of the man would also be appreciated, and secured a photograph from which a "cut" has been made.

"Feb. 10th.

"I have been very busy since I came to Seaford. Week days and Sundays to me mean much more than forty-four or forty-seven hours' work. The weather is very cold. For the last three days it has almost equalled our western winter. To make matters worse there is now no coal. There is no fire in our hut, so I came to the Y.M.C.A. to write. It isn't any too warm here. I do not know whether the strikes are responsible for this, but I know they are responsible for a great deal that is unnecessary. The labor and social conditions are serious. The temper of the men in the army continues to require constant, careful handling.

"Seaford and all Canadian camps in England seem to have more men than they ever had before. They are coming from France much faster than it appears they can be shipped to Canada. In addition, the real fighting strength of the Canadians has scarcely begun to leave France. Men are sleeping in the mess room. Our garrison church also has two hundred men in it. I held my parade service there yesterday morning. As the chairs have been taken out the men had to stand; but even so it was filled to the doors.

"At 2 p.m. I had my class for the study of 'The Social Principles of Jesus,' and the attendance was better than ever. I had twelve social questions typed and handed to the men during the week. I also read them out at the parade service and at a

crowded week-night concert. They were questions bearing on the social effects of business, war, labor, etc. They provoked lively and helpful discussion.

"At 6.30 I had evening service. During the week the Methodist people had asked me to lead their soldier 'sing-song' at 8 p.m., in the village church. When I went there I was greatly surprised to see the church hall crowded with Canadian soldiers. While the 'sing-song' was in progress (all hymns) large mugs of coffee, together with cake, were handed to the men by the village Methodists. At the close many decision cards, temperance pledges, and pledges against betting and gambling were signed. The church people have these names put on honor rolls, and as this has been done for four years, the walls of their little church are rather well filled. They also have a soldiers' Bible class in the afternoon, followed by a tea, although they charge sixpence for that. In addition to this they have something every night in the church hall for the soldiers. Some of the workers, I understand, have rarely missed being present throughout the war.

"If our Canadian boys will only seek out the right kind of people in this country, I have seen that at Shorncliffe, Bramshott and Seaford there are many who are willing to provide the best kind of friendship and social life.

"A combatant officer (who is a Methodist minister in civil life) has been conducting



REV. (CAPT.) ADAM ARMSTRONG.

a service at this little church each Wednesday evening. He has gone and, as I am the only Methodist chaplain, the people have asked me to continue it. If the senior chaplain gives his sanction, I shall likely do so, though my week days are quite full as they are.

"I am also writing two papers, one on 'Bolshevism' and another on 'The Soldiers' View of Religion.' My idea is to give a kind of A B C history of Bolshevism as I have gathered it, so that the men will have a kind of background to help them to understand the daily accounts of the Bolshevik movement. The second paper is for the chaplains' weekly council.

"Feb. 17th.

"It looks as though I must stay here for a while longer, or somebody must come to take my place. The camp is very full of men, and there are fewer chaplains than there were last summer. The reason for this is, that the men coming from France are drafts of engineers and forestry battalions—hence no chaplain comes unless a complete unit comes, as happened in my case. I am the only Methodist chaplain in two camps. Unfortunately we are kept busy in that part of our work which is the saddest of all—the laying to rest of many Canadian boys in English graves. Influenza has broken out again rather badly, and many of our younger boys are dying.

"Last week I was writing letters to some of the parents of the boys I had

buried. It is a difficult task, considering the fact that the men are here simply awaiting the opportunity to get home. One had been out since 1914. He was on a draft for Canada, but took himself off to enter Y.M.C.A. work. While waiting for the appointment to come through he died of the 'flu.'

"I learned this morning that Capt. Naylor had been evacuated, ill, from France, and was admitted to an English hospital. The only other Methodist chaplain from Saskatchewan, Capt. Murchison, is also in hospital.

"At our chaplains' meeting this morning we had an address from Bishop Bidwell, from Canada. Among other things he told us that the Canadian Government had, some time ago, requested the ministers of all Churches to undertake the care of returned soldiers in hospitals. He said it was tried for a time; then he, with others, admitted to the Government that the thing had failed. The ministers were not able, because of other work, to understand the soldiers as men who had been 'over there' had done, so at their request the Government had changed the system, and it was now being done, as far as possible, by returned chaplains.

"The bishop, like other bishops and church leaders from home, which we have heard here, remarked that his Church, as well as others, were more than ever seeking co-operation. His own views had undergone a change in this respect in favor of such. The smooth working of the Canadian Chaplain Service had been an object lesson to them all. We were at the meeting all the morning; first devotions, then business, then this message from Canada. I enjoyed it, though I have been exceedingly tired all day because of yesterday's work. I had parade service at 9 a.m.; visited the senior chaplain's office on business; visited two hospitals and gave papers to the patients; and at 2 p.m. I had the study class. The men were interested in their discussion, and asked to continue half an hour longer. At 6.30 p.m. was the preaching service, with a large congregation; and at 8 p.m. the song service in the Wesleyan church hall. I also visited a family who are nearly all ill with the 'flu.'

"At the parade service in the morning several hundreds were present. When they arrived many appeared to have a bad cough, but as I proceeded with my address they became absolutely silent and most attentive. I spoke on James 3: 2. At the close the major came up to me and said, 'Padre, I want to thank you for the service. You've hit me hard, but you've done me good, because I feel that what you say is true.' Then, again thanking me, he turned away.

"The whole of last week was a busy time. Besides the funerals, I had something almost every night. That is why I am glad I am at Seaford. I have the happiness that work gives. One of my appointments this week is again to speak to the dock workers at Newhaven. The men are all rather elderly civilians. One-half of them have their evening meal at 6 p.m. They then come into the Y.M.C.A. for the remaining twenty minutes or so. Some play checkers, but most of them are having their pipes. As to smoking, the soldiers cannot compare with these dock men. A gospel address is given, though there is no singing or prayer. At 7 p.m. this is repeated with the other half. One chaplain is sent by the senior each Tuesday night. This has been done for about three years. The 'Y' is in charge of an elderly lady, 'The Honorable' Somebody; but she appears to know every man, and moves from one to the other continually, speaking about their family affairs."

OUR MISSIONARY POSITION.

Rev. F. Passmore sends a comparative study of the present missionary position in the Conference, taken up to March 1st. At one time we were no less than \$8,000 behind on the figures for the same time last year; but now, good weather having helped, the total deficit on last year has been reduced to \$3,000. The figures are: March 1st, 1918, \$23,000; March 1st, 1919,

\$20,000. Turning to the districts, Rouleau holds a place all its own, being \$2,000 ahead of any other district, having paid in 70 per cent. of its total. Other districts to compare favorably with last year are Balcarres and Moose Jaw, whilst Arcola, Saskatoon and Weyburn have figures almost identical with those of a year ago. There are still seven districts which have not sent in even 15 per cent. of their objectives, and there are almost 90 fields which have yet to make their first remittance. In the circuits last year Grenfell held first place almost to the end of the year, but was ousted at the finish by Saskatoon (Grace). Wolsley and Grenfell tied for third place with \$1,500 each. This year Rouleau has jumped now to first place with \$1,800, and Grenfell has exceeded last year's figures and ranks second. Saskatoon (Grace) will have to work hard to retain premier place against these splendid rural fields. Other fields with excellent showing as compared with last year are Boharm, Windthorst, Cupar, Govan, Semans, Forget, Lake Alma, Griffin, Avonlea, Tompkins, Pretty Valley, Hoath and Perdue.

DR. COE NEXT AUGUST.

According to the Regina Leader, Dr. Stapleford has been able to secure the services as lecturer at the Regina College conference, in August next, of Dr. G. A. Coe, of the Union Theological Seminary, New York, and author of "The Religion of a Mature Mind," "A Social Theory of Religious Education," etc. The committee believe they have secured one of the very best lecturers obtainable, and expect Dr. Coe's presence to ensure the success of the gathering in August. The programme is not yet complete, but a Canadian lecturer will also be secured, and papers given by younger ministers of the Conference.

JUST PERSONALS.

Letters have been received from Sergt. E. C. Evans stating that he is likely to be home in April, or, at the latest, May. The main body of his unit left England in February, but Sergt. Evans was left to close up the hospital, dispose of matters of historical interest, and so on.

F. A. Sharpley, of our Conference (I don't know Bro. Sharpley's military rank), has sent postcards from Bonn, Germany, to ministerial friends.

Rev. R. L. MacTavish, formerly of this Conference, has accepted a call to McDougall Church, Edmonton, to succeed Rev. A. S. Tuttle, who has been appointed principal of Alberta College, South. Mr. MacTavish has been two years at Medicine Hat since leaving Wolsley, Sask.

Rev. P. Iveson Thacker recently lectured in his own church at Yellow Grass on "Things That Count," and was greeted with a crowded audience. The Yellow Grass Herald writes glowingly of the lecture in a recent issue.

The correspondent hears excellent reports of the work of Rev. Harold Marshall at Maeklin. H. D. R.

Cariavale, Sask., March 12th, 1919.

London Conference Letter

(From Our Regular Correspondent.)

DEVINE STREET, SARNIA, ANNIVERSARY.

On Feb. 23rd the eighteenth anniversary of the Devine Street Church, Sarnia, was held. Rev. A. J. Thomas, M.A., B.D., of George Street, Peterborough, preached morning and evening to large congregations. The music of the day was also a special feature. The choir, led by Mr. Brush, was also assisted by an excellent orchestra. Rev. G. N. Hazen, the pastor, intimated at the evening service that several letters had been received by former members regretting their inability to be present. The church was remembered also by cheques from Toronto, New York, and other places, as well as from overseas.

At three o'clock there was a mass meeting of the Sunday school, and the large auditorium was filled. Rev. Dr. Crissman, pastor of the First Presbyterian Church, Port Huron, gave an excellent address. The music of the service was in charge of Mr. J. Ferguson's senior Bible class, and was much enjoyed. Miss Crissman sang a solo, and selections were given by the orchestra. The afternoon offering was \$144.18. The congregation was asked for \$2,000, and they exceeded that amount by over \$235.

WINGHAM YOUNG MEN'S ASSOCIATION.

Rev. E. F. Armstrong, of Wingham, has been recently organizing the young men of his church. The first meeting was held during the latter part of February. Rev. W. E. Millson, Field Secretary of Evangelism and Social Service, was present and gave an address. There was also a varied programme, under the chairmanship of Mr. W. J. Greer, and the ladies of the church provided a lunch. Mr. Greer is the president of the new organization. Before leaving the church fifty men joined the organization. During the winter games and reading, and in the summer bowling on the church green, will be part of the programme. Surely such an organization cannot help but be a great benefit in increasing brotherhood, and that is one simple and yet fundamental element of Christianity. Such an organization reminds one of the saying of Rev. C. E. Jefferson in "The Building of the Church": "Social intercourse is a means of grace as truly as are prayer and the sacraments, and is of equal rank with these." By that Mr. Jefferson is not to be interpreted as saying that social intercourse may take the place of prayer and the sacraments, but rather that they belong to developing life.

ANNIVERSARY AT GODERICH.

North Street Church, at Goderich, held their anniversary services on Sunday, March 16th. Rev. W. H. Graham, of Stratford Central, was the preacher for the day. Mr. Scott, also of Stratford, assisted the choir. The trustees asked the congregation for \$500, and the amount was almost doubled. Negotiations are under way for the uniting of the two Methodist churches in Goderich, and while the matter can hardly be definitely settled until district meeting and Conference time, yet signs look favorable at present.

Rumor had it also that the two Methodist churches in Clinton were to be united, but recent invitations make it appear that the rumor was not true.

NOTES.

At the February meeting the Quarterly Official Board of Yarmouth Centre circuit the pastor, Rev. J. W. Pring, Ph.B., was unanimously invited to remain a fourth year, at the same time raising the salary from \$1,000 to \$1,200, also accepting the Annual



Conference Fund assessment. On Sunday, Feb. 23rd, a reception service was held at Yarmouth Centre, when seven, all adults, were received on profession of faith, the result of personal work on the part of the pastor. Five were baptized. This is the second reception service held this year, and another is to be held in a few weeks.

We note in the Teeswater News that Teeswater is planning an old boys' reunion for next summer. At a recent meeting of the citizens for organization for it Rev. C. R. Durrant was elected secretary. Another item in the same paper says that at a fully attended Quarterly Official Board meeting Rev. Mr. Durrant was invited to remain for a fourth year. The board also put on record its appreciation of the services of Mrs. Durrant.

From Jan. 26th to Feb. 9th Rev. H. T. Crossley and Mr. J. H. Leonard held an evangelistic campaign at Thorndale. One week's services had been held prior to their coming. The services were well attended and the results gratifying.

Rev. G. W. Rivers held a three weeks' series of services at Dorehester. He was assisted by ministers of the district, but he carried the responsibility of them all. The meetings were marked by earnestness, and the church received as a result added spiritual power. W. R. O.

March 18th.



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The Conferences

BRITISH COLUMBIA

Metropolitan Church, Victoria; Diamond Jubilee Services.—Sunday, Feb. 16th, was a great day in the mother Methodist church of British Columbia, it being the sixtieth anniversary of the beginning of the Methodist work in this province. It was on Feb. 11th, 1859, that the first little band of Methodist missionaries landed at Victoria, B.C., and on the following Sunday, Feb. 13th, the first services were held under Methodist auspices. At the present time the Methodist Church of British Columbia has many and varied interests in almost every part of the province, interests that seek only the uplifting of humanity, and include every class and tongue found amongst our settlers, fishermen, lumbermen, miners, trappers, prospectors, sailors, soldiers, etc., both European and foreign, as well as the native tribes of Indians, whose reserves are found everywhere. The Sunday services were purely anniversary in character, the preacher both morning and evening being Rev. Ernest Thomas, of Vancouver. Large audiences filled the big church at both services, expecting a treat, and their expectations were more than realized in the learned, fluent, earnest messages they listened to. The pastor, Rev. H. S. Osborne, requested that the thank-offering be liberal, and the response was gratifying in every way. Several special numbers were rendered by members of the choir, which added greatly to the helpfulness of the services. At three o'clock in the afternoon Rev. Mr. Thomas addressed Dr. Ernest Hall's class on a phase of Christian socialism, which was followed by an animated discussion. The Sunday school introduced the anniversary spirit into a very pleasant session by crowding the church auditorium to hear Rev. Mr. Thomas, whose brilliant address deeply interested all who heard him. A union class-meeting was held at ten o'clock, when Geo. Bell, M.P.P., occupied the chair. A good attendance characterized the occasion. Tuesday evening, Feb. 18th, will also be a long-remembered time to the members and friends of the Metropolitan Church, it being the occasion of the jubilee anniversary supper, given under the auspices of the Ladies' Aid. Between 500 and 600 people had seats at the tables and partook of a royal repast, while the famous Parfitt Bros.' orchestra rendered musical selections. At the conclusion of the feast all repaired to the auditorium of the church, where a splendidly attended meeting was held. The special choir for the evening was composed of members of choirs of years gone by, who gave evidence of marked musical ability, despite the silverying of stray locks. This choir was reinforced in an able manner by the Parfitt Bros.' orchestra, with Mrs. H. J. Knott at the piano. An interesting feature of this meeting was short addresses from five men whose lives, with that of four others, were insured in the church's favor over twenty-five years ago. All the men so insured are alive and well at present. Mrs. David Spencer, Sr., was called to the platform amidst great applause, and after a few appropriate words touched a lighted match to the mortgage papers, burning them before the applauding audience, the Finance Committee, under the leadership of Mr. A. Lee, Mr. J. A. Grant, Mr. H. MacDonald and others, having raised the sum of \$11,000 to liquidate this debt by a canvass of the members and friends. Rev. Dr. White, Superintendent of Missions in British Columbia, son of one of the pioneer missionaries, gave a very interesting talk on "The Early Days of Methodism in British Columbia." Rev. H. S. Osborne, B.A., B.D., pastor of the church, made an excellent chairman. The church had been splendidly

decorated by members of the girls' club. On a recent Wednesday evening the members of the Metropolitan Church, at the invitation of Dean Quainton, attended a union prayer service in Christ Church schoolroom. The members of St. Andrew's Presbyterian Church were also present. Rev. H. S. Osborne, B.A., B.D., and Rev. Leslie Clay, D.D., addressed the gathering. Rev. Dr. Bryce addressed Dr. Ernest Hall's Sunday afternoon class recently on the theory of "Later Evolution." He also occupied the Metropolitan pulpit on a recent Sunday.

MANITOBA

Trinity, Port Arthur; Rev. C. W. Brown, B.A., B.D., pastor.—The anniversary was held on Sunday, March 9th. There were large congregations, and Revs. J. A. Cranstoun, of St. Andrew's, Fort William, and A. W. McIntosh, of St. Paul's, Port Arthur, gave most excellent sermons, while the special music was very attractive. The anniversary dinner was held on March 11th, and attracted a large crowd, the three centre tables being specially reserved for the soldier guests of honor and their friends. After the dinner the Trinity Men's Club took charge of the programme, and the pastor gave a most interesting resume of Trinity's activities since its opening forty-seven years ago. The occasion was most interesting and enjoyable.

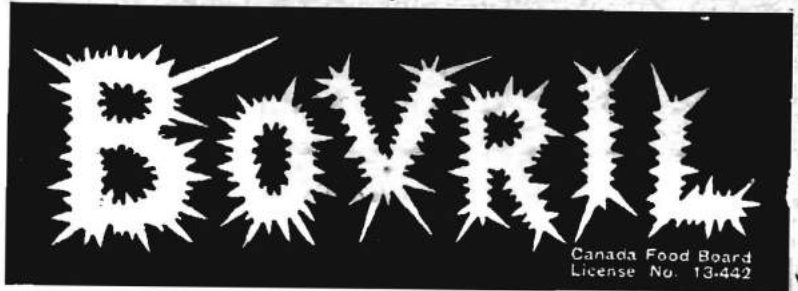
TORONTO

The Carman Church, Toronto (Rev. C. W. Watch, pastor), held its anniversary on Sunday, March 16th, and it was very successful. The congregation was asked for \$1,800, and they responded with \$2,215.

Central Methodist Church, Toronto.—At the last meeting of the Quarterly Board the pastor, Rev. E. B. Lanceley, pointed out that his engagement with the church would automatically terminate at the next Conference, and expressed the hope that he would be succeeded by the Rev. J. Bruce Hunter, whose expected pastorate of the church was interrupted by the war and who will return (D.V.) from military service this summer. There was a strong feeling in the board that both pastors were worthy of high honor—the one in enlisting in the service of his country abroad, and the other in his willingness to fill the breach at home; though it was evident that it would mean, as it has, an unusual or irregular duration of the pastoral term. In his last charge Bro. Lanceley, under Conference orders, had to leave a large church where he had been asked to remain for the fifth year, and now he is parting from a people who also esteem him highly as a man and as a pastor whose gifts, independence of thought and zealous work fit him to be a strong spiritual leader and guide.

BAY OF QUINTE

The remarkable success of the camp-meeting held in the beautiful grove along the Oak Lake during two summers has encouraged the committees in charge to attempt great things this year. Improvements are to be made to that part of the grounds set apart for the campers. Several cottages will be erected, and a system of abun-



dant water supply provided; also better arrangements for the parking of automobiles in the grove to the north. The Programme Committee having delegated Rev. L. M. Sharpe, Rednersville, and Mr. Nelson Parliament, M.P.P., to secure several outstanding leaders in evangelistic work, will meet within a few days to compile a well-filled programme, which will be announced and widely advertised through the GUARDIAN and several leading and local papers. In the meantime those wishing to rent tents as campers should do so by writing R. N. Bird, of Stirling.

A five-week evangelistic campaign on the Rednersville circuit, of which Rev. L. M. Sharpe is pastor, has awakened great interest in religious matters. Evangelist Sharpe, of Galt, with two singers, Mr. C. H. Rudd, of Toronto, and Miss Wooten, of Belleville, conducted the campaign, with the aid of the local pastor and those from surrounding circuits. Over 200 professed conversion, and the result has been a great quickening of Christian life in this locality. As a means of follow-up work after the evangelistic campaign at Rednersville and Albury, a Gospel Band has been organized and gives promise of great results. There is a strong Lookout Committee, and a good Ways and Means Committee, and on Sunday, March 2nd, the service at Victoria Church was conducted by this organization. The Gospel Band will be responsible for one service upon the circuit each Sunday, as there are four appointments. A canvass is to be made to link up every family of the circuit if possible, the membership fee being placed at twenty-five cents per house. Further, at the pastor's suggestion it was decided to form a circulating library of evangelistic, missionary, biographical and sociological literature. A committee was appointed for canvass and another for ordering books, etc. An orchestra is also being formed, with R. Stafford as leader, while Mrs. Jno. Wilson is pianist.

Bloomfield Circuit.—The Rev. A. E. McCutcheon has received a unanimous invitation to return the second year, at a salary of \$1,400, the board having voted an increase to the minimum, \$1,350, for the past year.

Capt. John R. Trumpour and Capt. Harold Stainton, B.A., who have been serving in Mesopotamia, write that they hope to be home for Conference, and both to be received into full connection, and both will want a circuit with a parsonage. There will be no lack of good men to fill all vacancies this year.

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MR. BLACK'S BIBLE CLASS

Serving and Trusting

With the opening of the new quarter we turn from the historical studies in the Old Testament which have engaged us for the past three months, and direct our thought to "Some Great Teachings of the Bible." Specifically we shall try to find out what the Bible has to teach about God, about Jesus Christ, about the Holy Spirit, about sin, regeneration, grace, faith, prayer and love. The study ought to be a most helpful and inspiring one.

The first thought that seems to strike us as we read our lesson text for to-day is that life is intended to be a service. The opening verse throws that idea right in our face. State it at its best, and highest living seems to be looked upon as serving a high and holy cause, or enterprise, or individual. Life is not an unrelated thing; it cannot be shut up within the compass of our own interests or purposes or desires. We cannot and do not and must not live just for ourselves.

And then the second thought crowds in upon that first thought right at once, that the responsibility for choosing the cause or the enterprise or the individual to which or to whom we shall give the best of our life

The International Sunday-school Lesson for April 6th. "God our Heavenly Father." Matt. 6. 24-34. Golden Text, Matt. 6: 9.

service rests with ourselves. And that is a very important thought for us to get hold of. The difference between good living and bad living, helpful living and hurtful living, is a question of good choice or bad choice. And the choice is not always made in some great crisis experience, but more often than not it is the accumulation of little choices in life that may not seem at the time to be of very great importance. Choosing gets to be something of a habit or a tendency, and for that reason we ought to watch very carefully whether the trend of our life is leading us. Joshua called the children of Israel up to one great, outstanding, spectacular choosing either of Jehovah's service or of the false gods of the heathen; but it is not often that the choice comes to us in that way. But it is just as emphatically true, nevertheless, that we do choose our own pathway and ideal and purpose in life, and that the manner and the spirit and the color of our living is what we make it.

But our lesson text leads us on to another great idea—not only is life a serving of something or someone outside ourselves, the responsibility of choosing the what or the whom resting upon ourselves, but life may be and ought to be, by voluntary and glad choice, a selecting of the service of God, a God who is our Father and Keeper and Friend. The good man serves, of course,

and falls under the law that has application in the case of every man, but he serves One who bears the nearest and dearest relationship to himself that he can imagine, One who knows him and loves him, and is infinitely able to help him in all the relationships and conditions of life into which he may come. And, of course, that thought changes the whole outlook of life, and makes the thought of its necessary service a thought of joy and delight.

And one of the necessary results of this situation, as our lesson text shows us, is that such a man is relieved from all necessity for undue anxiety or worry. If he lives to serve God, who is his Heavenly Father, and as well the Lord of heaven and of earth, this must be true of very necessity. And anything like worry about the future or its needs or duties would seem to be very much like treason against the great thought and fact of the relationship that exists between the two.

Of course there is nothing in this putting of the case to suggest that shiftlessness is a virtue, or that a certain provision for the future is not a solemn duty. Jesus himself frequently emphasized the necessity for the exercise of the so-called practical virtues, and even devoted numbers of His parables to the setting forth of their excellence. But He never said one thing that might be interpreted as a justification of worry.

And then our lesson lays emphasis upon another point, namely, that if a man is really in God's service then it should surely be that his life would seek the realization of those things which are dear to the heart of God. Seeking first the kingdom of God is not a visionary and far-off and impossible ideal; it is an actual necessity in the life of a man who feels in his own heart the throb and thrill of a right relationship to God. And, of course, that right relationship does not imply that the man is not to take his place in the ordinary life of the world and interest himself in all its concerns, but rather that in all these he should have an eye to God's thought of life and the purposes that may be achieved by it. There is no man in the world so interested in what is going on in the world, and what is happening in his own community, as is the man who is a Christian after Christ's own ideal, for there is no man who realizes the far-reaching significance of life as he does. To be a recluse, no matter how good the thoughts may be that you are cherishing while you are off by yourself, is not to be a Christian. The things of the kingdom of God are, after all, the things with which our ordinary lives are filled.

And our lesson suggests another very important thought, namely, as to what prayer ought to be. It does not go fully into this matter, but it does suggest that praying primarily is not asking God for something and insisting that we must have it. The relationship between God the Father and His child is rather looked upon as being of such a character that there is very little need for the exercise of such function of prayer. On the one hand God knows what we need, and it is inconceivable that He would fail to give us what we need; while, on the other hand, our trust in His wisdom and His grace ought to be so full and complete that there would be a minimum of merely asking for things for ourselves.

William Black

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The Forum

THE PUBLICITY AGENCY

Holiness Projecting Itself—Ideal of Service

No. 3.

To the Editor of the Christian Guardian.

Dear Sir,—Life is the fulfilment of relations. Methodism is an influential part of the nation. The Methodist people constitute a considerable proportion of the general public. Life to-day is wide in the range of its responsibilities and opportunities. The more varied and suitable our resources are, and the broader and deeper the scope of our efforts, the greater is our responsibility for carrying on that work and the better our opportunities for reaping the harvest. The more closely we are in touch with great human interests the deeper and truer our insight into our own problems. Our own field is enriched and fertilized by relating it to the broader domain. The Church that lives to itself and not to God and His world is an apostate.

SELF-RESPECT.

If we are to exert our legitimate influence, if we are to serve a useful function in the life of the nation, we must respect ourselves. Methodism has been, and is, a big factor in the building of the nation. More and more the work of the past is gaining recognition. But one would be untrue to the past did we not make known, by every possible and practicable means, the aims and efforts of to-day. The polity of some other Churches lends itself more readily to local publicity; but our closely knit connexionalism places us in a peculiarly favorable position for nation-wide publicity, through a connexional publicity agency or bureau. It means connexional self-expression. Such an agency, in close and continuous touch with the great Church departments, throbbing as they are with energy and tingling with life, would supplement and strengthen existing forces and add to their effectiveness.

The division of connexional work into departments is a necessity, but there is an underlying unity. Each member exists for the good of the whole. Recognition of each is necessary for the intelligent comprehension of the whole, and a grasp of the whole is necessary for the appreciation of each. Many departments, one Church.

The publicity agency enters a field hitherto largely neglected. A part of its work, though by no means all of it, is to bring before the general public, of which the Methodist people form only a portion, the authenticated policies, the actual work and the possible or probable developments of that work.

It gives new significance to Wesley's motto, "The world is my parish." It helps to carry out the divine commission, "go" and "publish." It is a means by which a radiant and robust life can project itself into all it touches. It is the Master who says, "So your light is to shine before men, that they may see the good you do and glorify your Father in heaven" (Moffatt's translation).

THE NEED.

There is irrefragable evidence that this is needed by a large proportion of the Methodist public itself. But we shall not discuss that for the moment. This Canadian nation believes in freedom of speech and liberty of conscience, and there may be propaganda that spells peril to the nation. Freedom of utterance does not necessarily imply sanity of judgment. The voice of the demagogue may be heard in the land. Wild words may be spoken. Bitter language may be used. The national vision may become distorted. The national mirror may reflect

the distortion. The national conscience may become warped and defective. Black clouds may gather over the blast furnaces of seething discontent.

A SPIRITUAL POWER-HOUSE.

The Church is the spiritual power-house of the nation. That Church is great which serves the good of the nation, and, through the nation, the good of humanity. The Great War was essentially a conflict of ideas. From out the chaos and the carnage, amid the din and dissonance of a disordered, distracted world, voices there are that proclaim the Church has failed, and that Christian ideals are not workable. The Church has failed, they tell us, to mould the national life aright. It has failed to sweeten and strengthen the fraternal ties which should bind nations into a brotherhood.

Beyond question Canada is to become an influential factor in the commercial, industrial, political and religious future of the peoples of the earth. Methodism believes God must be a factor in the self-realization of the nation for world service. Moral values are at stake. We do not admit that, so far as the national life is concerned, it can be freed from "moralic acid." Our Church life is a public trust that requires fidelity to the public welfare and the common good. Manufacturers are endeavoring to expand their business by cultivating the foreign markets, and the Government is lending the aid of national credits. Through the publicity agency Methodism enlarges its influence by occupying a field hitherto largely neglected in any broad, connexional sense. The soul of the nation should be enriched as, through the Peace Conference, it endeavors to extend the bounds of freedom and to establish justice. The soul of Methodism will become more wholesome by the unselfish ideal of a contributory and serviceable life to the nation. Righteousness cannot fulfil itself except by assimilating to itself all the spheres with which it has to do. Nations do not live by bread alone. God expects us to help hold Canada for righteousness. God expects us to make use of forces moulding thought and directing action. Great agencies for national betterment are at work within the Church. Every department of Methodism exists to serve some particular or special need. The publicity agency has its distinctive work in projecting the efficiency of all the departments to the remotest regions of the body politic. This does not mean that the Church goes into "party politics." God forbid!

The realized work and the declared policies of the Church constitute of themselves a powerful message. The truth is its own best defence. If the work is not what it should be, if the policies are wrong in whole or in part, publicity will help rectify the one and stimulate the other. Ignorance is power. It is the work of the publicity bureau to give knowledge, and to give it to the masses.

IDEAL OF SERVICE.

Before discussing some ways and means by which, I respectfully suggest, this may be done, may I be permitted to observe that in this work we as a Church must be dominated by the ideal of service to God and to our fellow men. We must get our souls into a large place. Red blood comes, not from the cloister, but in the open air. Sectarianism is dying. Sanctimoniousness has no place. Selfishness must be overcome. We need a health-giving sense of consecration. Scriptural holiness means wholesomeness of life. It must send its purifying energies into the life of the busy world. "I pray not that thou shouldst take them from the world." Our ideal should be the dedication to service of our full capacity, not for our own sake, but for the kingdom of heaven's sake. We are constantly teaching, as a Church, that the central conception of Christianity is that of service one to another. We must practise through the publicity agency what we preach, "I am among you as he that serveth." The law of brotherhood and of service must be exem-

Flowers Fade

Recently in a distant City we saw upon the walls of a church, within full view of the congregation, a temporary "honor roll" of those of their number who had responded to their Country's call.

Fastened on the wall at the bottom of this roll was a vase containing flowers, which some loving heart and faithful hands changed weekly.

The thought which prompted this was beautiful.

There comes the other thought, however, that "flowers fade" and such loving hearts themselves pass away.

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plified alike in Church and State if they are to be healthy organisms.

The collateral idea of strengthening Methodism may, with propriety, exist without deflecting us from the ideal of service to the larger whole. If we strengthen Methodism, it is that Methodism may give added

strength to the nation and the world. And through co-operative movements, as well as in spirit and purpose, Methodism is inseparably linked with other forces of moral potency. A sane comprehensiveness is not the fruit of narrowness or conceit. We must have the vision of God; the vision of large issues at stake. "The public welfare is the supreme law." The publicity agency, I respectfully urge, is not simply to serve a denominational system, but it is to serve men. There should be motives that cannot be measured by the yardstick of denominational self-advantage, or weighed in the scales of denominational self-interest. It can, like our other denominational forces, help prove to the world that the Church exists, not for itself, but for the good of the world. It can release energies to sow good seed and to reap abundant harvests. Democracy is the inevitable future of humanity. Will it be good? Will it be bad? Christianity sets high value on the common man. Methodism believes history may be made to declare the very glory of God.

How can the publicity agency help to bring this to pass? That will be the subject of the next article, and, with your permission, quotation will be made from an authority to which, I am sure, the Church will listen with respect.

Stirling, Ont.

S. F. DIXON.

PERHAPS ILL-TIMED

To the Editor of the Christian Guardian.

Dear Sir,—Permit me to make brief reference to the Montreal Letter from your special correspondent, which appeared in the GUARDIAN of Feb. 26th. After reading same I could not help concluding that your correspondent surely belongs to those who call themselves pacifists in "war time." Evidently this correspondent is "all charity," and does not believe in such a thing as Christian indignation, and asks "dear friends in Ontario and Quebec to put before themselves the question, 'Do I wish with all my heart to be friendly with the French?'"

The answer to this question by a great mass of the best-thinking people in Ontario is likely to be: "You have hit on a most unauspicious moment to ask such a question. The attitude of the clergy and the majority of the people in Quebec during the war is too green in our memory to forget and forgive so soon." The mass in Quebec deserted our sons and brothers in Ontario, who were giving up their lives to stem the Prussian onslaught.

I am one of those who cannot forget so soon the ingrates of Quebec. I have a reason. I had two sons, only sons, fighting in the front line, one of whom, on the threshold of a future that promised much,

having paid the "great price." In one of his letters he paid this tribute to the French people, so that I cannot be well charged with racial antipathy: "La Belle France. It is no wonder the Frenchman has an æsthetic soul. This sunny land has a subtle effect on one. The sky has a deeper blue, and the little 'poilu' might well be in rapturous frenzy when he tells of his native land. Vive la France. She must live. She has risen to greater heights than any of the nations allied with her. Hers is a moral grandeur unequalled. Truly the blood has been cleansed with fire. Yes, very great, indeed, are you, 'beautiful, sunny France.'"

But I do not forget that my other son, who fought with distinction at Ypres and Courcellete, had, with other Canadian soldiers, to endure the jeers and taunts of the hoodlums and slackers of Quebec as they passed through to the theatre of war. The attitude of these boys to our brave volunteers indexes very truly the public mind of that province as related to the great cause for which we have been fighting, and your correspondent, it seems to me, is ill-timed with her lecture on conciliation.

Yours truly,

E. S. R.

A QUESTION FOR MISS LUKE

To the Editor of the Christian Guardian.

Dear Sir,—Is it not significant that Edith M. Luke closes her eulogy of Roman Catholicism in the Province of Quebec by saying that if they only had a compulsory school law and prohibition how happy they would be? We have compulsory school laws and prohibition in other provinces of the Dominion. In former articles in the GUARDIAN Miss Luke has told us that houses of prostitution and other dens of vice are wide open in Montreal, and there is no power to close them. Such places are not wide open in other large cities of Canada, perhaps I may say especially of Ontario. The proof of the pudding is in the eating, Miss Luke.

It is quite generally conceded, even by those who do not belong there, like myself, that good old Ontario has been the backbone of this nation, and no doubt her Protestantism has made her so. The teachings of the Jesuits did not do it, that is sure. They brought about as much superstition along with them as they came to dispel. The one poor Indian tribe upon which they lavished their particular attention was completely annihilated by its enemies not long after the arrival of the Jesuits in their midst. Even they made their feeble protest that the beads and the crucifixes bewitched them.

Will Miss Luke answer this one question: Why the secrecy of Roman Catholic institutions; why the high walls and the spiked fences? In other provinces of the Dominion we see those only about our prison yards.

Sniatyn, Alta.

MARY HOWARD.

METHODISM HOLDS ITS OWN

To the Editor of the Christian Guardian.

Dear Sir,—I maintain the Methodist minister is the most enviable of all confederates. The itinerant system in its genius ever advances him into better centres, with better salaries and larger fields of usefulness, until infirmity disqualifies. On point of salary he is quite the equal of others, unless perhaps in large cities, and also in pulpit efficiency he is quite the equal of any; and I say, with the beautiful parsonages well furnished, and the now adequate Superannuation Fund, giving claimants nearly fifteen dollars per week, my contention is made good.

Again, it is a fact that our best thinkers and greatest men have not been the most successful, and the Church has been made by the tireless efforts of the average minister, who magnifies his office into which he was called, and "woe unto me if I preach not the gospel," and who would have committed the unpardonable sin to have retired for a more lucrative position, and in doing which most are failures.

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The said "union church" movement is not born of love, but of financial necessity, and we should make haste slowly, because of the possible reaction. Socializing as suggested needs special qualification, which our eight centres of learning ought to supply, and even then it is impossible under present conditions. Yours very truly,

CARL ALLUM.

Lang, Sask., March 12th, 1919.

ANOTHER TITHER

To the Editor of the Christian Guardian.

Dear Sir,—Seeing so many good things in the GUARDIAN lately on the tithing question, I am constrained to write a few lines (if you can spare me a little space). I feel that our Church membership is waking up to the fact that, if adopted generally, it would solve the whole financial problem of our Church. There would be no more "begging" for the different calls for money, but it would be coming into our Church treasury, with pleasure and blessings attached to it. I have been a tither since I won for myself the girl I married some twenty-six years ago, and we together made tithing a principle of our life, and have not departed from it, and have received much blessing from its observance. God has prospered us in our efforts, for which we give Him true thanks. He also blessed us with five children, three girls and two boys, who are all tithers and feel sure will follow the same throughout their lives. I would like to say to any would-be tithers, give it a trial and test out Mal. 3: 10, and I believe, if you sincerely give it a trial, you will find the promise true. And would that our preachers would preach more about it and help to usher in the glad day when the finances of our Church will not be a burden.

S. W. VAN ALLEN.

Mountain, Ont., March 17th.

CHURCH FINANCES

To the Editor of the Christian Guardian.

Dear Sir,—I have read with interest and some amusement the many letters in the GUARDIAN re church finance and minister's salary. As usual in such controversies there are some statements overdrawn; but, on the whole, I think the situation has been fairly well set forth. The great mistake, it seems to me, has been in making the interests of the congregation and those of the pastor, if not conflicting, at least divergent. This should not be. Every encouragement, every assistance, either financially or morally, that the congregation gives to its pastor is reflected upon themselves in the greater efficiency in the pulpit and in the pastoral work of their pastor. " whatsoever a man sows that shall he also reap," and nowhere else perhaps so much as in his church life.

As pastor on a semi-rural charge I have ample opportunities for knowing the farmer's position. I know this, that during the war a farmer who was well set-up at the beginning has made better profits than for many years past. On the other hand, the man who was just beginning with a small capital has had a harder time because of the increased cost of labor and all that he would need to purchase to stock his farm. Let me say just here that no farmer has been an excessive profiteer during the war. We will have to look somewhere else for that individual. Now why can't we get together? Can many—farmer or merchant, manufacturer or tradesman—say that they are doing their

best for the Church? Can anyone deny the fact that it takes double the salary to meet the same needs that it took six years ago? Then why try to do the impossible? That the minister's salary of \$1,000 does not meet his actual running expenses is a fact that does not need proving. Then why, brethren, should any Quarterly Board expect the pastor or district meeting or Conference to accept from that board less than a minimum salary, and why any other method than in monthly instalments? Let us be logical; let us be Christian, brethren, and we will not need these discussions.

Now what is the cause of the present deplorable situation? Does it lie with our legislative body in being slow to see and act? Does it lie with our Annual Conference in accepting poor returns from certain fields from year to year? Does it lie with our Quarterly Boards, as lay leaders of the congregations, being penurious, conservative and negligent? Does it lie with our people being stingy and dull of vision in regard to the Church's needs and their own obligations? One thing quite apparent is that the indictments of small salaries are made in every case against rural circuits. Why is this? If our rural work degenerates or slackens, the annual influx to the church life in the city will soon slacken, and in time cease, because it nearly all comes from rural circuits. Most of our Church leaders, lay and clerical, were nurtured in rural church life. Can we put too much emphasis on importance of our rural church? If the editor is indulgent enough, I will try and enlarge on this thought in another letter.

Fraternally,

Metcalfe, Ont. M. S. LEHIGH.

FROM SOUTHERN CALIFORNIA

To the Editor of the Christian Guardian.

Dear Sir,—Although the climate of Southern California is not as warm as we expected to find it, and the roses are not blooming everywhere, as sometimes pictured, yet we find the bright, sunshiny days delightful, even if we have not discarded our Canadian winter clothing, and the nights are ideal for rest and sleep. We found Los Angeles a busy, bustling, progressive city, with fine streets, splendid buildings, scores of hotels and apartment houses, and thousands of tourists, some of whom had difficulty in finding accommodation. We visited Pasadena, the city beautiful, several times; also the delightful suburbs of Hollywood and Beverly Heights, and many points of interest near Los Angeles.

It was my pleasure to meet an old friend of my boyhood days, a native of my home village, and one well and favorably known to Canadian Methodism, Rev. Dr. Healy, dean in theology of Southern California University. The passing years have left their mark upon him, but his natural force is not abated, his eye is bright and his heart keeps young. On our first Sunday morning in the city we left the hotel with the intention of taking a walk before attending service in First Methodist Church. However, on passing the church at 10.30 we noticed quite a number of people entering, and, on making enquiry of a lady at the door, we were informed that it was necessary to come early in order to get a good seat, the pastor, Dr. Locke, being a very popular preacher.

There were several hundred people present at this hour, and when the time arrived for the opening service the large church was filled. Dr. Locke gave a strong, practical address on tithing, having special reference to the Missionary Centenary Christian Stewardship Crusade. He had on the platform with him a dozen church officials who practise tithing, and at the close of his address he called on six or seven of these business men to state briefly their reasons for tithing and the resulting benefits.

Then cards were distributed for signatures, headed "The Methodist Million," being a covenant to pay the tithe of one's income for the purpose of maintaining and

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extending the kingdom of God. If the earnestness and zeal evidenced in the First Methodist churches of Los Angeles and San Diego are typical of the churches of Methodism throughout the United States, the centenary movement gives great promise of success and the desired eighty million dollars will be raised. I have attended many church services, Sunday school, Epworth League, Bible class and prayer-meeting, and at all these services the centenary movement has been given prominence, not only by the ministers in charge, but by laymen as well, who are termed "minute men." For nearly four weeks we have been in the city of San Diego, making our home in the fine building of the Y.M.C.A. The genial secretary and his efficient staff have been unfailing in their courtesy and kindness to the visiting Canadians, and we have been made to feel at home in the fullest sense possible.

San Diego (St. James) is quite a modern city, being founded in 1867, and claims a population of 90,000. Its location is exceptionally attractive, and from many points in the city one can see the bay, the ocean and, in the distance, the mountains of old Mexico. Almost in the heart of the city is a park of 1,400 acres, much of it in a natural state, while other portions are beautifully laid out with walks, drives, trees, shrubbery and flowering plants. The buildings erected in this park for the San

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Diego Exposition in 1915 are still standing, in excellent condition, and on the eastern section of the Exposition grounds the United States navy established the largest training station on the Pacific coast. Before the armistice was signed 6,000 naval cadets were in camp here, but at present only 1,500 remain, and the camp is to be disbanded by March 15th.

Near the city is Camp Kearney, comprising 10,000 acres, where 30,000 United States troops were in training, and a large number are still in the camp.

On North Island, in the bay, is a large aviation camp, and a number of battleships, cruisers, submarines and destroyers are in the sheltered harbor. We had the pleasure of being shown through one of the battleships last week. Many claims are advanced by the enthusiastic citizens of San Diego regarding the advantages of their city. They maintain that the climate is unrivalled by that found on the shores of the Mediterranean, that they have the only natural harbor between San Francisco and the Panama Canal, that they have less fog than any other city on the Pacific coast, that San Diego uses the shortest thermometer in the world, etc. While I am not prepared to vouch for the correctness of these statements, I can testify that San Diego is a delightful place of residence. The pastor of First Methodist Church here, Dr. Lincoln A. Ferris, is a very interesting man, in the prime of life. He has an attractive personality, a genial manner and splendid ability, is eloquent, dramatic and emotional, but not at all sensational. He is a man with a message, which he delivers most effectively, and he has quite won our hearts. He teaches a men's Bible class on Sunday morning at ten o'clock, and an adult Bible class on Monday afternoon, with an attendance of about 150, many being teachers in the Sunday school. The prayer service on Wednesday evening is well attended, and all departments of the church appear to be alive and active. Dr. Ferris is an enthusiast in the centenary movement, and for the past three Sunday mornings has been giving addresses on stewardship—"The Stewardship of Prayer, a New Call of God," "The Stewardship of Possessions, or God's New Challenge," and "God's Call to Womanhood." Before coming to California a good friend, who had spent a few weeks here, told us that it was a godless country, that the people thought only of having a good time and getting the greatest pleasure

possible out of their money. There are many things in this country to be deplored, particularly, to my mind, the lack of Sunday laws and the existing divorce laws. On the other hand, there has been a magnificent winning fight put up for prohibition, and the best people are most enthusiastic over it. I have never seen better attended religious services, nor heard more fervent appeals from the pulpit, nor met finer types of Christian workers anywhere. The attendance at prayer-meeting in Los Angeles was not less than 300, and the meeting was bright and helpful from start to finish. A little incident occurred that was somewhat amusing. A good brother—I think he was a visitor—during the time given for testimony, disregarded the pastor's request to be brief, but before taking his seat said, "Maybe I have talked too long," and, quick as a flash, came the response from Dr. Locke, "You certainly have, brother"; and there were no more long speeches.

Surmounting the First Methodist churches of Los Angeles and San Diego are large crosses, which revolve at night and are electrically illuminated on one side. It is a striking sight to see, for the first time, the brightly outlined cross appear and disappear in the darkness of mid-air. It immediately brought to my mind the saying of the Man of Galilee, "And I, if I be lifted up from the earth, will draw all men unto me."

Last Sunday Dr. Ferris related a touching incident of a travelling man, who was a drinker, starting out for an evening's carouse, but on seeing the illuminated cross his attention was arrested and he eventually walked up to the church. It was prayer-meeting night, and the church chimes began to ring out an old familiar air, which so appealed to his heart that he entered the church, and that evening accepted Christ as his Saviour and was soundly converted. The two churches mentioned are the only churches in Los Angeles and San Diego having such a cross. In the course of our wanderings we visited Long Beach and Santa Monica, being in the latter city on the day of the Canadian picnic, when we met many Toronto friends and acquaintances, among them four members of our own Howard Park Methodist Church. We have also been in Mexico. But that is another story.

San Diego, Cal. W. J. FAWCETT.

SOMEWHERE IN SIBERIA

Another Most Interesting Letter from Major Clarke

I am writing this in a famous Russian barracks, the exact location of which the military censor will not allow me to disclose. Outside the sun is shining radiantly, the temperature is below zero, the wind is sharp and piercing. Not that we have much to complain of in the climate. The Russians never indulge in conversational greetings regarding the weather as we do. To say, "It is a fine day" when the sun is shining, is too obvious a fact to need comment. Since I have been in Siberia I have wondered whether their blasé acceptance of the obvious is not due to the fact that the sunshine is so constantly with them. The afternoons are so mild and springlike that it is not necessary to wear our sheepskin coats. Then again, where we had visions of tramping over roads covered with several feet of snow, we have found ourselves walking on hard flint. Here let me say that too much credit cannot be given the authorities for the splendid way they have equipped the Siberian Expedition. I have heard nothing but praise from all ranks in this regard.

As I intimated in my last letter, the morning of Wednesday, Jan. 15th, brought us to anchor in the Golden Horn Bay, Vladivostok, so named, I am told, because of a fancied resemblance to the Golden Horn at Constantinople. We docked the same morning. As soon as the gangway was thrown across we were invaded by Chinese coolies, dressed in an inconceivable array of dilapidated furs, who immediately proceeded to prepare for the task of unloading. There was also the inevitable collection of small boys on the wharf, to whom the men threw coppers, thus revealing at once the Canadian soldier's customary prodigality in the matter of small change.

After lunch Major Sutton, my cabin companion, and I slipped away to see the city. The main thoroughfare was two miles away from the wharf, but the newness of it all held our interest, in spite of the intense cold and the hard, metal road, over which Major Sutton was picking his way with moccasins. We were interested in the droshky, a low, four-wheeled, open carriage, with an arch of wood over the shafts. The horses are small, but hardy. In driving they put one horse in the shafts, while the other, which is usually the smaller of the two, is hitched to the left side of the droshky. Though not very comfortable in zero weather, for any but the fabulously rich, they are the only means of conveyance, as the taxi is a prohibitive fare, and the street cars, during the spasmodic periods in which they run, are more crowded than a Toronto street car at the hours of noon and 6 p.m. Nothing we have seen more clearly reveals the supine character of the Russian than the tramway system of Vladivostok. At any hour of the day, when the mood strikes them, or so it seems to a stranger, the motorman and conductor abandon the car for an hour or two, and proceed to their homes or favorite haunts. It is a common sight to see empty street cars strung along the line at irregular intervals, awaiting the good-will of these tramway overlords. Another feature that excited our curiosity was the coolie errand boys, called by one descriptive writer "the human derricks of the East," who have a wooden frame strapped to their backs, resembling a chair without the front legs, on which they carry parcels of every conceivable kind, from a bale of hay to a piece of furniture.

But back to our jaunt. We called on the booking-agent for sleeping-cars on the Trans-Siberian Railway, to exchange some American gold for Russian money. We experienced some difficulty at first, on account of the language, in transacting our business, until the agent ascertained that we spoke a little French, when our way was perfectly clear. Our business over, we asked him if he could direct us to a place where we could get afternoon tea, when imme-

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diately, with a courtesy that we will not soon forget, he invited us into his office, and instructed his Chinese coolie to serve us with glass tea, i.e., clear tea served-Russian fashion in a glass, with a slice of lemon. After we had partaken of his hospitality and thanked him for his kindness we proceeded on our way.

It was not without some reluctance that we parted with good American gold for the substitutes the Russians are now using for money. However, there was compensation in the fact that the rates of exchange were good, a dollar being worth over nine roubles. The value of the rouble fluctuates considerably from month to month, which is not unnatural when one considers the unsettled condition of the country. Some of the notes of the imperial regime, in denominations of one, three and five roubles, are still in use. The new republican note, in twenties and forties, is very small, being only two and a half inches by two inches in size. There is also a small scrip three inches by one inch, issued in various denominations. Then, in addition to this, many of the restaurants and larger stores issue paper containing the firm's signature and the amount, which is always honored for its full value. But the acme of complication is reached when you come to the kopek, which consists of postage stamps in tens, fifteens and twenties. Seeing that it takes one hundred kopeks to make one rouble, which is now equivalent to ten cents, you will appreciate how cumbersome the matter of exchange has become.

In returning to the boat I found Major McCausland, the senior chaplain, awaiting me, with instructions regarding my attachment and destination. We had dinner on board, then walked back to his billet in the city. It was very pleasant to renew old associations; the major and I were together in the same division in France for over a year. During the walk he pointed out the different places of interest. We went into the railway station, which is a fine, modern structure, with a splendid restaurant attached. Just at present it is of more interest on account of its human element; a more motley crowd it would be difficult to find. Nowhere have I seen so many varieties of uniform, or heard such a jargon of tongues. It is a modern Babel. The scene was not without its pathetic side, for many refugee families from up country, some of them in a destitute condition, were actually camping on the floor for the night.

Opposite the station is a building, now occupied by the British Mission, which has become historic. It was here that the local Bolsheviki made their stand against the Czecho-Slovaks. The day was an unfortunate one for the former; the Czecks' mounted machine guns on the roof of the station and killed every one of the defenders.

The Czecks (pronounced checks), who have done so much to transform Siberian politics, are held in universal esteem. They hail largely from that part of Austria called Bohemia. A freedom-loving people, more intelligent and better organized than the other Slav races, they have always resented the stern, autocratic rule of Austrian imperialism. In common, however, with other Austrian subjects, they were compelled to serve in the permanent military institutions of the country. Thus they found themselves, during the war, fighting against those with whom they were most in sympathy. In the fluctuations of the campaign some 60,000 of them were taken prisoners in south-western Russia. This was their opportunity. They enlisted in a special Czech army formed in Russia to fight on the Russian front for the emancipation of their own countrymen. They preferred to face the alternative of being shot as traitors than to go on fighting for the perpetuation of social slavery. After the Russian debacle and the eventual cessation of hostilities on the eastern front, these determined warriors asked to be sent to the French front. Permission was granted, and they started across Siberia with this object in view. They had

not proceeded far, however, before they encountered difficulties; the Soviets issued orders to "Delay and disarm all Czech echelons (troop trains), with the object of interning Czecks in prison camps, etc." Nothing daunted, the Czecks fought their way through to Vladivostok in a fight which is one of the supreme epics of the great war. The signing of the armistice, of course, rendered their presence in France unnecessary. Yours sincerely,

HARRY B. CLARKE, Major,
Chaplain Services, Canadian Expeditionary
Force, Siberia.
Feb. 8th, 1919.

A FAMILY WORSHIP LEAGUE

To the Editor of the Christian Guardian.

Dear Sir,—In these days of reconstruction and readjustment of material things might we not, as a Christian Church, seriously consider the advisability of setting ourselves to the delightful task of rebuilding our altars for family worship, which have, I fear, in many homes fallen into a state of disrepair by reason of dire neglect. With the stress and strain of our feverish material endeavors, the social means of grace—namely, the weekly prayer-service and the time-honored class-meeting—do not receive the attention that was a distinguishing feature in the early days of our denominational existence, and now, with the abandonment of the family altar, the Christian home is, I fear, passing out of our community life. Blessed are those whose minds can revert to those happy days of childhood when, around the family altar, the sacred Book was read, and the now sainted parents lifted their voices to Almighty God for His guidance and benediction upon their family life.

Entering upon this now era in the world's advancement, may we not worthily keep step

with the hastening march of progress, and see to it that our homes are founded upon the rock of eternal truth, and charged with the Christian atmosphere resulting from daily attendance on the altar of family worship? A Pastor's Family Worship League, having for its object the enlistment of every family on the church roll, would, I think, prove a very effective means of attaining the object desired. May we have the views of our people in regard to the subject? Yours sincerely,

FAMILY ALTAR.



THE LATE PTE. MILTON C. CROZIER,
Who made the supreme sacrifice Sept. 2nd,
1918, in France. A brief reference was
made in last week's issue.

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TWO PIONEER NATIVE MISSIONARIES OF THE BRITISH COLUMBIA COAST

It is always interesting to meet those who are known in the west as "old timers." The photograph shows two of the native Indians who became missionaries to their own people. They have seen life as it used to be



REV. GEO. EDGAR (LEFT) AND REV. W. H. PIERCE (RIGHT).

Native Missionaries amongst B.C. Indians.

half a century ago. The words of one are very significant: "In my boyhood I was not sent to school. I was brought up to enjoy drumming, dancing and eating dog." On the left is Rev. George Edgar, who was born sixty-five years ago at Port Simpson. Of this place we read: "The Hudson's Bay Company's fort at Port Simpson was built in 1834, near the beach of a sheltered bay, east of Dixon's Entrance, not far from the boundary line of what was then Russian Alaska, but which, in 1867, was to become American Alaska. The walls of the fort consisted of palisades thirty-two feet high, built of trunks of trees over two feet in diameter, driven into the ground and solidly rivetted together. The double gate was iron bound and bolted, and in it was a smaller gate, similarly protected, at which a sentinel or doorkeeper was stationed night and day, and through which, under the rules of the company, not more than two Indians at any time were admitted, so great was the fear of the inmates of the fort of the savagery of the natives. At the four corners of the palisades, which enclosed a space two-hundred and forty feet square, were built bastions, two of which were provided with cannon, able to sweep the surrounding country in all directions. (Extract from

"The Apostle of Alaska," by John W. Arctander.)

These were some of the things which greeted little George as soon as he was able to take notice. When he was about two years old something happened which was destined to change the hearts and lives of many Indians on the coast. William Duncan, the apostle of Alaska, reached Port Simpson on *The Otter*, the first Christian missionary to go and live among these people. It was through Dr. Thomas Crosby, however, that George was influenced to give himself to the missionary task. He and his faithful wife have patiently plodded along through the years, and have now charge of the work at China Hat, B.C. They have brought up a family of their own, and can boast seventeen grandchildren. The accompanying photograph shows seven of them, and at the same time forms an illustration of the way in which what is commonly known as "the Indian problem" is being solved. While most of the seventeen grandchildren can understand their native language, the Tsimshian, none of them speak anything but English. There are hundreds of Indian families in our Dominion passing through the same time of change. Nearly all these children are living in white communities.

On the right of the large photograph is Rev. W. H. Pierce, who was born at Fort Rupert, Vancouver Island, in the fifties. He married a Yorkshire lady, and they now carry on the work at Port Essington, on the Skeena River, B.C. They have an only son, who is working on a vessel which runs to Queen Charlotte Islands. Mr. Pierce is well known in the British Columbia Conference as a most convincing debater in the English language. He, of course, excels in



SEVEN GRANDCHILDREN OF REV. GEO. AND MRS. EDGAR.

his own tongue. Logical reasoning is not common among the Indian people, but Mr. Pierce stands out as an exception to the rule. He has thrilled many a gathering of his own people with his forceful appeals for surrender to Christ. A. BARNER.

Manitoba Letter

(From Our Regular Correspondent.)

SOURIS DISTRICT.

Our correspondent writes: "Despite the abnormal conditions this year the circuits are reporting splendid progress. Every circuit has been handicapped on account of the 'flu.' In some cases, e.g., the Pierson, Medora and other circuits, two and three outbreaks have greatly interfered with the continuity of the work. Yet we are grateful that our losses have been very small compared with other places.

"At Hartney, where the chairman (Rev. J. E. Lane, B.A.) is pastor, excellent progress is being made. The church is being improved by the addition of an electric lighting system and other conveniences. In addition, Bro. Lane had given much time, thought and energy to the arranging of circuit conferences, which were to take the place of the cancelled district convention. It was no fault of the chairman or the secretary (Rev. J. H. Shemilt) that all these conferences did not mature. In several cases local conditions upset the arrangements. In those circuits where they were held splendid inspirational meetings resulted. At Medora the pastor was assisted by Revs. A. R. Maunders and W. B. Ambrose, whose high-toned and spiritual addresses were greatly appreciated by large congregations.

"At Carroll (Rev. J. H. Shemilt, pastor) the work of God is advancing, despite the setbacks caused by prevailing conditions. Bro. Shemilt, as secretary of the social service section of the district, is giving much attention to the work of that important department of our Church, and we predict that the department's finances will be largely augmented as a result of his enthusiasm.

"Stockton (Rev. M. Nixon), although hard hit by wind storms last summer and many other unlooked-for conditions, the work is being carefully guarded and tended, and we look for a good report at the coming district meeting.

"Elgin (Rev. J. T. Wotton) is responding nobly to the faithful and earnest preaching of the pastor. This is a large circuit and the difficulties are many, but, with his characteristic perseverance, Bro. Wotton is accomplishing much for the kingdom.

"Melita (Rev. A. R. Maunders).—Excellent reports are given of the enthusiasm and hard work of the pastor. As missionary secretary Bro. Maunders has rendered splendid service to the circuits contiguous to his own, both on Sundays and in the week by the aid of his lantern lectures, and has brought before our people the great work in which our Church is engaged. Bro. Maunders has given evidence of how to work a revival on one's own circuit. The correspondent had the pleasure of assisting Bro. Maunders in these special services and saw how great an interest can be taken in the deepening of the spiritual life. Several brethren assisted, and despite many other attractions in the town the services increased in influence and power. To show their appreciation of his work the Melita board has unanimously invited Bro. Maunders to return for a third year and have substantially increased the salary.

"Pierson (Rev. W. B. Ambrose).—Here again the work has been sadly upset by the epidemic, but Bro. Ambrose has tackled his task with courage and wisdom. We are glad to report that a systematic canvass has resulted in reaching their missionary objective. The work at Pierson has been hampered by outside conditions, and we congratulate Bro. Ambrose on his success in bringing order out of the chaos that existed.

"Medora (Rev. W. L. T. Patteson) also

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reports progress. The congregations are good throughout the circuit, and the finances in good shape. At the recent board meeting a very strong resolution in favor of prohibition was passed, and the pastor received a unanimous invitation to return for another year.

"Napinka (Rev. S. East) is undergoing a revival, and a series of special services are being conducted by the pastor, assisted by the nearby brethren, and these services are exciting much interest.

"Pipestone (Rev. W. B. Sallons) is contemplating a movement for local union or co-operation with the local Presbyterian church. If this should be ratified there will be one more united church on this district, making nearly as many union or co-operative churches as there are Methodist.

"Souris (Rev. Capt. S. Wilkinson), we hear, has had a successful anniversary, with Rev. J. L. Batty, of Winnipeg, as the special preacher. No particulars are as yet to hand, but our experience both of Bros. Batty and Wilkinson would indicate a splendid time. Rev. T. B. Wilson conducted the missionary anniversary, March 2nd."

The formation of men's councils has become a feature of Winnipeg Methodism during the past few weeks, following the cue set by Young Church, already reported. Maryland Church formed one recently. The thing is new, and the leaders are at a loss what to do with so much force. The men come by the score, as much as to say, "Here we are; what do you want us to do?" In the meantime they are discussing practical topics and getting acquainted with each other. Here is a movement full of possibilities. But these men must have something practical before them. Why not get behind the childhood of the Church? The religious education of the young generation is our biggest task. Give us a better child evangelism, and the organization of the man power of the Church and all our progress will be more pronounced and satisfactory. Maryland Church has had two reception days for new members this winter. Their Sunday school meets in three different buildings. The pastor, Rev. J. L. Batty, is invited to Centennial Church, Victoria, B.C., and Rev. A. S. Colwill, of Victoria, invited to Maryland. If Bro. Colwill can do church work as well as he can climb mountains (with special reference to the real thing at Laggan in 1910), he will be all right!

Gordon Church; Rev. P. Barker, pastor.—In conversation over the phone we learn that Gordon is rejoicing in a good measure of prosperity. The congregations are the largest in years. There were seventy-eight boys and girls between eight and fourteen years of age at the morning service last Sunday. The Sunday school meets in two sessions, in order to find room. About seventy-five men attended a luncheon recently, when a men's council was decided upon. Morse Place is under the supervision of Mr. Barker, and is being served this year by local preachers. They have a well-conducted Sunday school there.

Mr. Will Gibben has been at the Mayo Bros.' Hospital at Rochester, Minn., undergoing an operation. He is reported convalescing satisfactorily. In his absence his large Bible class has been ably conducted by Prof. Frank Allen. The attendance runs well up towards a hundred.

Manitoba has some distinct characteristics as compared with her nearby sister, Saskatchewan. The population of the latter province is more evenly distributed. Manitoba has but one large city. That city contains nearly half the whole population. Naturally there is an accumulation of "leading" men in such a large centre; but at the same time Winnipeg does not contain all the brains of the province. That some sections of the province are watchful lest the urban part obtain an undue influence in legislative and other affairs is quite

evident. At a luncheon in Brandon recently, where a winter fair was in progress, one man tackled the question in a jocular and yet incisive way. He referred to the prevailing idolatry of centralization. The speaker, Mr. J. F. Kilgour, said he thought "the obsession but a passing phase, and that it will never be forgotten that Manitoba is not a city, but a province, and that its real and abiding prosperity depends on the healthy growth of all its parts and interests, and not on the over-stimulation of its brain cells at the expense of its other vital organs." A word to the wise ought to suffice!

An important event took place a few weeks ago which deserved special mention in an earlier letter. That was the formal opening of the Bible House free of debt.

"The annual meeting of the Bible Society was held Jan. 27th, in the Bible House, 184 Alexander Avenue. The president, W. Redford Mulock, K.C., occupied the chair, and after an invocation by Rev. C. R. Flanders an address was given by him.

"Payment of the balance due on the building had been made during December, and the Bible House is now free of debt. Not only was the building—which, with the site, had cost \$100,000—paid for, but also the stock of Scriptures, which had cost \$60,000.

"Mr. Mulock presented a silver key to Rev. E. J. B. Salter, who represents the parent society. Mr. Salter then stated his intention of sending it to London.

"An address was given by Mr. Salter, and the financial statement was read by the treasurer, J. F. McIntyre. The chief expenditures were to the British and Foreign Bible Society, \$24,371.35 for Scriptures and donations and on capital account; and for colportage work, \$52,890.73. The receipts, which were chiefly made up in donations, amounted to \$58,124."

Here is a worthy work, deserving of general support.

Another very worthy work of a community nature is the Children's Aid Society. It opens its kindly shelter to many homeless, friendless and helpless children—"the least of these." A letter to W. A. Weston, care of Bible House, will bring information enough to set the whole family thinking for a year.

Rev. Manson Doyle, Field Secretary, is spending a week in the province in the Crystal City district. Though a member of the Manitoba Conference he has resided for several years at Regina, and has made his largest contribution of service to Saskatchewan. His appointment as Assistant General Secretary has been widely noted. A large circle of friends and fellow workers rejoice in his promotion, though they very sincerely regret his removal directly from the western field. He is a hard worker, has splendid executive abilities, genial, attractive personality, sane in judgment and method; and, while a specialist in one department of work, he has not allowed his interests or sympathies to narrow. He keeps closely in touch with the problems of the whole Church and with provincial

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movements. It will be difficult—and, we are inclined to think, impossible—to fill his place. His genius for democratic control will be a valuable asset to the general staff. May his bow long abide in strength.

Church activities are reported particularly promising at Greenwood church recently. During the first three weeks of January Evangelist Gilbert gave excellent service in an evangelistic campaign. The February Communion service was one of the best of its kind held for some time. The Sabbath school is forging ahead, and the other departments of work are keeping pace. A new feature is the inauguration of a men's council. This bids fair to be one of the biggest departments in this growing church. One or two men's luncheons have been held, with a gratifying attendance and interest. Mr. S. M. Screation is president of this organization. The pastor, Rev. R. G. Pritchard, has been unanimously invited to remain for the third year. Rev. F. A. Buckley, superannuated, is a faithful assistant in the work of this church.

The annual luncheon of the Winnipeg Methodist Sunday School Association was held at Young Church, Monday, March 3rd. Rev. E. Leslie Pidgeon, of Augustine Church (and of *Rotarian* fame), gave an address on "Backgrounds of Successful Teaching." Mr. P. D. Harris, superintendent of Young Sunday School, gave an address on "The Pastor's Relation to the School." There was discussion and a good time generally. The need of teacher-training classes is becoming more evident. The classes provided this winter by Wesley and Manitoba Colleges were only poorly attended. They did splendid work, and many teachers missed the opportunity of a lifetime to get into closer touch with their work. These classes, it is hoped, will become a permanent feature of the college programme. Or, what is even better, we hope chairs in religious education and child pedagogy will be forthwith established. What greater service could a college board render than to train the religious teachers of the young?

Winnipeg, March 14th, 1919.

Rev. Dr. Chown left for the east on Friday night, to preach in Coaticook on Sunday, and to speak during the week at Stanstead, Sherbrooke, Fredericton, N.B., Moncton, N.B., and to preach in Halifax on the following Sunday. In addition to the public services he will also have considerable connexional business to look after.

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HON. GEORGE W. BROWN.

The late Hon. George W. Brown was born at Holstein, Ontario, and died at Regina, February 17th, 1919, having almost reached his fifty-ninth year. His parents, Mr. and Mrs. Thomas Brown, were born in Fermanagh County, Ireland, and were both of that sterling religious character and experience that has done so much, especially in pioneer settlement, to shape the future of this Dominion. Their home was a centre of Christian influence and helpfulness, and while he lived Mr. Brown, Sr., was looked upon as one of the most faithful and valued members of the church at Holstein. George received part of his education at the high school in Brantford and part at the University of Toronto. Even in these early days the call of the West was upon him, and in 1882 he came out with his brother, James, the other brothers following afterwards. Settlement was made and homesteads taken up on the fertile plains immediately north of Regina. After a short time spent on the farm he entered a law office in the city, and finally, with Norman MacKenzie, Esq., established the well known legal firm of MacKenzie, Brown & Co.

Mr Brown was pre-eminently a public man, fitted by both taste and temperament and training for public service. The breadth of his outlook, the soundness of his judgment, and, perhaps above all, the amazing extent and accuracy of his knowledge, especially of Western conditions and Western life, made him a most valued and trusted adviser in the councils of those who were charged with the responsibilities of government. In the early days of

Regina's civic life he served on the School Board, and was largely instrumental in helping to lay the foundations of a policy that is bearing fruit in the schools at the present time. It was owing mainly to his influence and initiative that the establishment of Regina College was made possible. The University of Saskatchewan always commanded his warmest sympathy and support. In fact, every department of educational work could depend upon his interest and help. When the affairs of the city of Regina needed the wisest and sanest direction that could be given he willingly gave of his time and energy and business experience to serve as a member of the City Council.

He sat for years as member for North Regina in the old Territorial Legislative Assembly, and was always looked upon and listened to as one of the best-informed men—especially on agricultural interests and needs—in the House. Up to the day of his death he was being constantly consulted by all classes and conditions of men, and on all kinds of problems and difficulties. For his full term of five years he was Lieutenant-Governor of the province. It is admitted by all that no one occupying this position has done more to elevate and dignify that office, or to demonstrate just how much it could do by way of public influence and service. With Mrs. Brown as the "lady" at Government House, and assisting in her own thoughtful and unselfish and quiet way, the Lieutenant-Governorship was given a new sense of value and of possibilities in the estimation of the citizens of the province.

Mr. Brown was almost a charter member of the Metropolitan Methodist Church in

Regina. In its early and struggling and critical days it was owing in a large measure to his advice and help and encouragement that it surmounted its difficulties and attained its present influence and standing. He was a man of deep religious insight and faith. Not much given to speaking about these things, they were none the less there, and exercised an abiding influence on character and life. Intensely loyal to the convictions of conscience and to his own ideals of duty and right, he always spoke out strongly and uncompromisingly wherever he deemed it necessary, and never sought to hide his opinions, oftentimes in this way coming into rather sharp conflict with the usually accepted and popular opinion of the times. Because of this he was not always fully and properly understood, but to those who came into most intimate contact with him there was never any doubt as to the honesty of his purpose or the sincerity of his desire to serve his country and his generation in the very highest and best way.

THE LATE REV. GEORGE MEACHAM, M.A., D.D.

By J. W. S.

Dr. Meacham was born in 1833 in Prince Edward County, Ont., and entered the ministry of the Wesleyan Methodist Church in Canada in 1856, and so has seen every step in the formation of the united Methodism. Probation was begun on the old Maitland circuit, on the banks of the St. Lawrence, and the year 1860 found him graduating from Victoria University. There were giants in college in those days, and the good doctor's life was enriched and life-long friendships made in association with such fellow-students as Messrs. T. Holden, S. Lazier, Hugh Scanlon, E. B. Ryckman and Nathanael Burwash, of whom the last named two have been of the nearest and dearest through all succeeding years, so much so that at the passing of Dr. Ryckman a short time ago there came to Dr. Meacham the sense of a great bereavement, and the world was evermore poorer and emptier because his friend had gone beyond the shadows—an experience in which very many who knew and loved Doctor Ryckman have a part.

After graduation, such circuits as Newmarket, Frankfort, Dominion Square (Montreal), and Napanee were travelled, and it was while laboring at Dundas, near Hamilton, that the call came to mission work in far-off and then little known Japan. Already Drs. Cochran, Macdonald and Eby had gone thither, and the call that came to Dr. Meacham was the first that arose out of the natural expansion of work already begun. The newly created hunger for Western learning had opened a door in Shizuoka for Dr. Macdonald, and it was while there that he was approached by a young farmer named Ebara Soroku with an earnest request that a missionary like himself be procured for the neighboring city of Numadzu. This in itself speaks volumes for the golden opinions which Dr. Macdonald had won during those early years in Shizuoka, for those were years of deeply-seated prejudices and suspicions, which had to be lived down, and when it was no easy task to storm and take by assault the stronghold of Mansoul in Japan. But this Dr. Macdonald did, and as a result welcoming hands stretched out from Numadzu and Dr. Meacham left lovely old Dundas to brave the unknown experiences in the interior of Japan for the love of his Master and those for whom he died.

His first home was four rooms in a big Buddhist temple, a peculiar place to unfurl the blood-stained banner of the cross, and yet it was here the first classes were gathered and a start made. Of course the work had to be done through interpreters, of whom Henry Sato, who has helped more than one of our missionaries, was the first, and after him came such men as Singoshi and Nakagawa. Aye, and those were days when a man had to work with whatever came to hand, and the brand of English handled by the Japanese was scarcely recognized as the missionary's mother tongue, and the good doctor smiles when he tells of how all day each Saturday was spent in laboriously pumping into the head of an interpreter what he wished to tell the people on Sunday. Those who have had any experience in working through an interpreter will be able to read much between the lines here.

Then think, too, of a Methodist class meeting in a Buddhist temple! How extremes meet. This was an experiment tried after a Sunday morning Bible Class, and to which all were invited to remain. This furnished the very best opportunity to the doctor to tell the story of his own conviction of sin, of repentance, of trust in the Saviour, and the consequent entering into the new life of love of the Saviour. Mrs. Meacham and her sister, Miss Moulton, also added their testimony,

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and then came the surprise of the morning, when one of the young students who was of both Buddhist and Shinto parentage, arose and exclaimed, "I love my Saviour, too." This coming as the first expression of faith from any member of the doctor's class was a wonderful source of encouragement, and the doctor tells how in joy he seemed to mount up on eagle's wings and rode on air. Nor was this a mere will-o-the-wisp, for by the blessing of the Lord the doctor was enabled to found a church of some forty-three members, a church which has gone on with its work through all succeeding years, and which continues to this day. That it has not kept pace with its sister church at Shizuoka is due to the fact that almost all the first converts were students and were soon scattered far and wide.

Of these early converts one man stands out as one of the greatest contributions of Christianity to the religious, educational and political life of the Empire. Indeed had Dr. Meacham's work in Japan yielded no fruit but the conversion of Ebara Soroku to Christianity, it would have been all well worth while. Mr. Ebara was a Samurai of the famous Tokugawa clan, which gave to Japan the last and greatest dynasty of Shoguns, and fought through the revolution, in which at least one hair-breadth adventure which nearly cost him his life is recorded. And thus he has lived to see all the wonderful transformations from the old to the new which has characterized Japan during the last sixty years, and to have no small part in bringing them about. This humble farmer turned out to be a man of much more than ordinary ability, and soon after his conversion began telling his friends and neighbors what he had experienced of salvation through his knowledge of and faith in the Christ of God. The bold which he obtained upon the people of the community in which he lived was strikingly illustrated at the time of the first election to the National Diet which followed the promulgation of the Constitution in 1889, when he was practically the unanimous choice of the electors of his constituency as their representative in the newly created parliament. His Christianity was, however, an obstacle, and while those who represented the electorate did not ask him to renounce his faith, they suggested that he forego any public manifestation of it. This he positively declined to do, deeming that his fellowship with Christ was more precious than any political honor that his country might confer upon him. This, however, did not prevent his election, and from then until he was decorated by the Emperor and elevated to the House of Lords he continued to represent his people in the lower house. But Mr. Ebara has not been of the manner of men who become wholly absorbed in playing the game of politics. He has found time to interest himself in the educational activities of Christianity, finally becoming president of our own Toyo Eiwa Gakko in Tokyo, of which he had assumed the full control when the mission saw fit to relinquish that department of its work, and it is an open secret that he has on more than one occasion been offered the portfolio of education for the Empire. He has also held the office of President of the National Y.M.C.A., and was no small factor in making that institution the power it was in the Russo-Japanese war. And Mr. Ebara is with us still in Japan, a man as full of honors as he is of years, and is the same humble preacher of salvation, although now he has a national reputation and commands audiences equal to that of any man of his times.

But to return to Dr. Meacham, who ever declared that those early days of his missionary work at Numadzu were among the most enjoyable and heart-satisfying of his whole life. After spending a full term in Japan and returning on furlough, he entered the pastorate again in Parkdale, which work he had to relinquish on account of ill-health, which necessitated a sojourn of two years in Colorado. This was followed by a return to Japan and ten years' pastorate in the Union Church, Yokohama. Only those who sojourn in the

far east know what moral pest-holes these foreign ports are, and how difficult the work of a pastor there is; but we ourselves can bear testimony to the splendid work the doctor did there, and how there are a number of prominent people in the far east to-day who were brought into living touch with Christ through his ministry. His pastorate in Yokohama was followed by three years' service as Dean of the Theological Faculty of our Toyo Eiwa Gakko in Tokyo. At that time there were but few men offering for the ministry, and there were but few students in the school, but from among them has emerged Mr. Shimazu, who became head of the Japanese Y.M.C.A. in Chicago, and is now pastor of a strong Japanese church in that city.

It was during this last stay in Tokyo that the doctor suffered his greatest bereavement in the loss of his beloved wife, all that is mortal of whom rests in the beautiful Aoyama cemetery, not far from the scene of their labors in that city. Miss Moulton, Mrs. Meacham's sister, is still a missionary and doing splendid work as head of the department of music of Ferris Seminary in Yokohama.

And thus as a man of winning personality, as a preacher of beauty and power, and as scholar and teacher of more than ordinary zeal and thoroughness, Doctor Meacham served well his generation by the grace of God.

THE LATE LIEUT. METHERAL.

Among the many of Canada's noblest young men who paid for victory with their lives, may be mentioned Lieut. T. Arthur Metheral, only son of Mr. and Mrs. S. J. Metheral, of Moosejaw, Sask. Arthur was born in Singhampton, Ont., July 21st, 1894,



LIEUT. T. A. METHERAL.

was educated at Collingwood public school, and later at Collegiate Institute, Weyburn, Sask., and was studying at the arts faculty, Queen's University, Kingston, Ont., in September, 1916, when the call came which he could not resist. Joining the 196th Western University Battalion, he left Canada as a private in November of same year; received his promotion to Lieutenant in England in Feb. 1917, and on April 16th was transferred to the R.F.C. as an aerial gunner. After a few weeks of further training, he reached the western front on May 31st, and was attached to 45th Squadron, R.F.C. Five days later, on June 5th, he was scouting over the German lines and was shot down. A lonely grave, somewhere in France, a lonely mother somewhere else, and the story is told. True to church and home teaching, Lieut. Metheral was warmly commended by comrades overseas for sterling Christian character and truthfulness. He leaves to mourn his loss a father and mother and five sisters, all of whom have the deepest sympathy of a large circle of friends and acquaintances.

THE REV. T. L. WILKINSON.

A Tribute by his Daughter, Miss Viola V. Adams Wilkinson.

On the morning of February 11th, in the town of Dunnville, there entered into peaceful sleep and rest one who does not take second place among those of Canada's most distinguished sons who are passing into the spirit world to await the coming resurrection life and the crown of glory earned through long years of labor for the betterment of their fellowmen. It can be as truly said of Rev. Thomas Lottridge Wilkinson as it was recently said of Sir Wil-

frid Laurier, "he made it the goal of his life to work toward the welfare of his fellow-citizens."

My father's intense zeal for truth and righteousness and all that was pure and good, made him fearless in combating the moral and social evils that undermine the good of humanity. No man in Canada has ever done more than he to uproot the deadly Upas trees of sin and iniquity, the fruit of which is sending souls into an eternal hell. In the pioneer days when it was unpopular to lend the voice and pen against moral and social evil in its multitudinous forms, and its intricate and subtle machinations, he was ever ready with both voice and pen, and without fear or trepidation, to step "into the gap" against the assaults of the enemy. In his ministry in the Church he never for personal gain or monetary reasons kept his mouth closed when he saw iniquity in the pew, even when it was uppermost among his leading church officials, but would fearlessly rebuke, and though many times temporarily losing the support and friendship of those same individuals, they invariably respected and honored him secretly, because they knew he was right.

As a result of his courage and fearlessness he came up through bitter persecution in past years, even among his brethren in the ministry, and learned from personal experience the truth of Christ's words, "Blessed are the persecuted for righteousness sake, for theirs is the kingdom of heaven," in contra-distinction to the "Woe when all men shall speak well of you."

Among his brother ministers he was never known as a self-seeker after the chief and salaried positions, and was often unjustly treated by those younger in years and inferior in ability. One instance stands out very prominently as an example of self-sacrifice on his part, and as a revelation of what he was "on the inside." The year of his removal from the town of Grimsby, where he had served his allotted time, he was a member of the Stationing Committee. It is a rule of the Methodist ministry, in removing a minister from one place to another, as far as it is in the power of the committee to do so, to send a minister to a charge as good or better financially and otherwise, as the one he is leaving. That year my father was put down for St. George, which was an advance of \$200 in salary. The same year was the moving year of the late Rev. D. E. Brownell, chairman of the Welland district. No place could be found for Mr. Brownell without the loss of the chairmanship and a decrease in salary. After every avenue was tried and "no place could be found," my father, rather than allow his brother minister and friend "to come down" and lose his prestige, rose in the committee and voluntarily offered to take an inferior appointment (Mount Pleasant) and let Mr. Brownell go to St. George, and his offer was accepted. It was a real sacrifice, for my father and his family needed the increase, but it was a noble example to his brother ministers and to his children, and is a towering monument to the memory of one who was never guilty of self-seeking in the political world of the Church of his work and ministry.

The early years of his ministry, after ordination, were spent in the Province of Quebec, "where Memphramagog's waters gleam." Rev. Charles Barltrop, still living, was his one-time colleague. He was later moved to Ontario, and spent forty-two years in active service, retiring from the town of Ridgeway in the year 1907.

My father was as well-known and gifted with his pen as he was in the pulpit, many of his writings having been published.

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Albert Street, Toronto.

Those who know his writings best, consider "The Church of the Future" as his masterpiece. It is a concise summary of his ideals on Church unity—ideals that will ever serve as an inspiring example to those of us who are endeavoring to bring about an ideal Church of God upon the earth.

In the year 1867 he married Lucinda Ruth Adams, mathematical teacher in the Wesleyan Female College, Hamilton, a daughter of the late Rev. Zenas Adams. God had a very great work for him to do when he permitted him a spiritual helpmate such as my mother. Together they did that work, fitted into the place and niche that God had prepared for them in His great Plan of the Ages. The work meant they needs most go "via the Cross route," but without a cross there never is a crown.

Among the floral tributes to his memory was a beautiful pillow from his three grandchildren, whom he loved as his own—Gordon, Frank and George Edwin Orme—an emblematic pillow upon which his tired head could sleep and rest while his ministering spirit stands guard with "Grandma" and the "Evelyn" mother in the unseen place within the shadows, to keep watch and protect them from the evil in the world, and bring to them the blessings of a marvelous heritage left to them—the memory of a "Grandpa" whose life and character were pure and stainless, and who went to sleep leaving the world better than he found it.

Dunville, Ont., Mar. 3rd, 1919.

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Toronto Conference.

Table listing receipts for Toronto Conference: Stouffville \$25 00, Eugenia 47 43, Tarentorus 56 00, Englehart 13 00, Parliament 58 00, Windermere Ave., Toronto 35 00, Simpson Ave., Toronto 500 00, Maxwell 62 00, Beech Ave., Toronto 251 74, St. Clair, Toronto 500 00, Wesley, Toronto 142 71, Holland Landing 30 00, Dundalk 110 00, Parry Sound 150 00, St. Clair, Toronto 69 27, Commanda 107 00, Maple 54 25, Howard Park, Toronto 250 00, Creemore 485 46, Collier Street, Barrie 70 76, Angus 31 00, Chapleau 130 00, Stouffville 74 00

London Conference.

Table listing receipts for London Conference: Florence \$50 00, Westminster 49 50, First, St. Thomas 450 00, Lucknow 175 00, Bervie 40 00, London Street, Windsor 134 00, Askin Street, London 111 00, Maldstone 50 00, Westminster 118 00, Main Street, Exeter 343 74, Arkona 282 00, Tupperville 35 00, Blenheim 200 00, Thamesville 250 00, Kerrwood 75 00

Hamilton Conference.

Table listing receipts for Hamilton Conference: Ridgeway \$150 00, Cayuga 340 00, Walkerton 60 00, St. George 100 50, Hepworth 32 00, Acton 100 00, Colborne St., Brantford 300 00, Moorefield 50 00, Clifford 40 00, Cape Croker 53 50, Barton Street, Hamilton 300 00, Lowville 100 00, Pt. Colborne and Humberstone 68 00, Simcoe Street, Hamilton 96 11, Paris 400 00, Plattsville 81 52, Niagara-on-the-Lake 11 90, Bright 200 00

Bay of Quinte Conference.

Table listing receipts for Bay of Quinte Conference: Dalrymple \$40 00, Norwood 45 00, Omeme 101 00, Dalrymple 35 00

Montreal Conference.

Table listing receipts for Montreal Conference: North Augusta, Ont. \$160 04, Lansdowne, Ont. 100 00, Harrowsmith, Ont. 134 00, Bell Street, Ottawa, Ont. 300 00, East End, Montreal, Que. 101 33, Rosemount, Que. 25 00, Inkerman, Ont. 35 00, Merrickville, Ont. 100 00, Oxford Mills, Ont. 21 00

Nova Scotia Conference.

Table listing receipts for Nova Scotia Conference: Shelburne \$32 64, Wolfville 53 00, Canning 40 00, Avondale 30 00, River John 40 00, Hebron 11 00, River Philip 36 00, Bear River 19 00, Weymouth 46 00

N.B. and P.E.I. Conference.

Table listing receipts for N.B. and P.E.I. Conference: Richmond, N.B. \$25 00, Newtown, N.B. 28 00, Cornwall, P.E.I. 300 00, Jerusalem, N.B. 14 89, Buctouche 91 00, Richmond 21 00

Newfoundland Conference.

Table listing receipts for Newfoundland Conference: George Street, St. John's \$258 00, Pouch Cove 220 00, Victoria 200 00, Heart's Content 300 00, Greenspond 120 00, Flat Island 35 00, Wesley, St. John's 200 00

Manitoba Conference.

Table listing receipts for Manitoba Conference: Elkhorn \$50 00, Elgin 85 00

Table listing receipts for Saskatchewan Conference: Macgregor 28 25, Hamiota 59 00, Hartney 45 00, Maryland, Winnipeg 200 00, Reston 160 00, Waskada 50 00

Saskatchewan Conference.

Table listing receipts for Saskatchewan Conference: Grace, Saskatoon \$400 00, Wesley, Saskatoon 380 00, Elstow 100 00, Lumsden 50 00, Lang 75 00, Oxbow 25 00, Pleasant Valley 300 00

Alberta Conference.

Table listing receipts for Alberta Conference: Calgary West \$3 60, Donalda 20 00, Bow Island 39 95, Claresholm 356 00, Grace, Edmonton 101 69, Frank 10 00, United, Lethbridge 100 00

British Columbia Conference.

Table listing receipts for British Columbia Conference: Kitsilano \$130 00, Ladysmith 35 00, Duncan's 43 00, Grace, Vancouver 190 00, Dundas, Vancouver 15 00

Total receipts to date\$274,623 07

Same date last year\$253,046 17

Miscellaneous receipts to date... \$2,535 74

"ONE TOUCH OF NATURE MAKES THE WHOLE WORLD KIN."

The Board of the Upper Canada Bible Society was very much touched on receiving the following letter:—

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Gentlemen,—I am enclosing \$5 as a contribution towards Scripture portions for blind soldiers. This has been saved by the little crippled children at the Home for Incurable Children, Bloor Street, Toronto. They have taken some time to get together this amount with the few coppers they get, but have been intensely interested in it, and would very much appreciate a note of acknowledgment, if this is not asking too much.

Yours truly, WINIFRED BRANSBY, Sunday School Teacher, Home for Incurable Children.

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RECENT DEATHS

Items under this heading will be inserted for \$1.00 each, up to a limit of 150 words. For those over that limit a charge of a cent a word for all extra words will be made.

BATES.—In the death of Joseph Lever Bates, which occurred at Ottawa on Jan. 31st, 1919, the Methodist Church loses an earnest and faithful member, and the country a loyal, intelligent and public-spirited citizen. The late Mr. Bates took a deep interest in the spiritual welfare of the Church and his home was a powerful influence for good in the communities in which he lived. Being endowed with excellent judgment, and having a broad outlook on life, Mr. Bates occupied many important positions in the various organizations of the Church and the commercial life of the country. Scores of Methodist ministers can testify to the kindly hospitality of his home, and the loyal support given to every worthy cause. Besides his widow, he is survived by three sons, Rev. C. J. L. Bates, M.A., B.D., of Tokyo, Japan; Robert N. Bates and Charles W. Bates, of the International Land & Lumber Company; two brothers, Mr. Peter Bates, of Brandon, Manitoba, and Mr. E. W. Bates, Dauphin, Manitoba; and two sisters, Mrs. George Harris, Jasper, Ont., and Mrs. Richard Garland, Easton's Corners, Ont. The funeral service was held at his late residence in Ottawa, and was in charge of Rev. J. W. Aikens, pastor of Dominion Church, assisted by Rev. G. S. Clendinnen, President of the Montreal Conference, and Rev. J. H. Philp,

Ph.D., of Rosemount Avenue Church. Interment was made in the home cemetery at Jasper, Ont., on Feb. 3rd. "The memory of the just is blessed." J. W. A.

McMULLEN.—When, on May 11th, 1918, the late Thomas McMullen, of Toronto, passed to his reward, Methodism lost a loyal and useful member of her communion, one who for over sixty years had been active in the service of the Lord Jesus Christ, and who was generally beloved by all who knew him. Born in Ireland eighty-seven years ago, he came to this country in his teens, and soon learned to regard the country of his adoption with a passionate and increasing devotion. Very early in life he united with the Methodist Church in the city of Hamilton, and when he removed to London he identified himself with the old Queen's Avenue Church, and, as soon as it was built, with Dundas Street Centre Church. For many years he was a class leader at the latter church. For the last ten years he has been a member of Hope Methodist Church, Toronto. His was a sunny religion, which was good alike in the home, in business, and in the church. He truly enjoyed life to the very last. He was married to Miss Eliza Dixon, who pre-deceased him many years ago. Of three children; two, Annie and George D., have fallen asleep, and a third, Rev. William McMullen, has been for some years assistant editor of The Christian Guardian.

CONRON.—On Feb. 15th, 1919, at his home, 311 Pacific Ave., Toronto, there passed to his eternal reward one who will long be remembered for his strong religious

Miss Emma Burrows. She was twice married, first to John Cushnie, who died in 1879; later to Henry Tucker, who pre-deceased her seven years. In early youth she became a Christian and united with the Methodist Church. As long as health permitted, she took a most active part in church and Sunday-school work. Her greatest delight was in the service of song, in which she was especially gifted. In later years, when health was failing, she found her joy in quiet and unostentatious service. She could truly say, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." On December 27th, after a long illness, she quietly fell asleep in Jesus. The service was conducted by her pastor, Rev. H. Walker, the text being, "He knoweth the way that I take," Job 23: 10, and interment took place in Mount Forest cemetery. One daughter and three sons are left to mourn the loss and revere the memory of a loving mother.

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THE LATE W. J. CONRON.

convictions and his untiring energy in every great moral reform. W. J. Conron began his earthly career in 1849, near Bondhead, in the county of Simcoe, but in early life moved to Morris township, near Wingham. Here in the plastic days of youth he decided to make his life tell on the side of righteousness. When engaged in school teaching for a few years at Warton, Paisley and Tiverton, we find him actively interested in church and Sunday-school work. In this he never wearied, for in the extensive library he accumulated there are copies of Peloubet's Notes for every year since 1878. This was the year of his marriage to Martha English, of Madoc, at which time he gave up the teaching profession and opened a bookstore in Chesley. A destructive fire in 1888 reduced this town to ashes, and Bro. Conron moved to Barrie, and a few months later to West Toronto. In 1895 he became town clerk, which position he held for twenty years, when the town became a part of the city of Toronto. From this to the very day of his death he was a well known figure about the city hall. For over forty years Bro. Conron was a local preacher of marked ability, and a great temperance advocate. He was active in the Orange order, the I.O.O.F. and the Good Templars, making his influence tell in the interests of humanity. This earth is the better for the three-score years and ten he spent on it. His widow and two sons, Capt. Rev. M. E. Conron, of Toronto, and A. B. Conron, of the Bank of Hamilton, Brandon, Man., remain to hold his memory sacred. J. J. F.

TUCKER.—At the home of her daughter, Mrs. I. Cruickshank, Paisley, Ont., Mrs. E. J. Tucker passed away in her seventieth year. Her girlhood days were spent in Holstein, her maiden name being

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McNALLY.—The Murillo circuit, Manitoba Conference, has sustained a great loss in the passing away, quite unexpectedly, of William J. McNally, at his home, on February 26th, 1919. The remains were interred at the Methodist cemetery, Stanley. Bro. McNally was one of the oldest members and officials of the Murillo church (built in 1884). Born on Aug. 12th, 1858, in Norfolk County, Ont., he came west to Murillo in June, 1881. After his conversion, during the ministry of the Rev. Thompson Ferrier, Bro. McNally took an active interest in the work of the church. At the time of his death he was the teacher of the adult Bible class, steward, trustee and local preacher, rendering efficient and devoted service. He was most punctual and regular in attendance, conscientious in his dealings, upright in character, a loyal friend, a faithful servant of the Master he loved so well. T. C.

KELLY.—A landmark in the history of Saskatchewan disappeared on January 12th, when Mrs. Anna Maria Kelly, widow of the late Peter B. Kelly, passed away at the home of her daughter, Mrs. McNeice, Regina, Sask. Mrs. Kelly had reached the ripe old age of eighty-eight years. Since her husband's death eight years ago she has resided with her daughter. She was born in Yarmouth, England, in 1830, and in 1832, with her parents, came to Canada and settled in Guelph, where she lived for many years. In 1872, with her husband and family, Mrs. Kelly moved to the County of Grey, near Mount Forest, where Mr. Kelly was one of the prominent farmers of South Grey. In 1883 they moved west and set up farming at Tregarva, north of Regina. The first religious service in that district was held in their home, and many of the pioneer ministers will remember Mrs. Kelly. There were few pioneers of those days who were not well acquainted with Mr. and Mrs. Kelly, and they were noted for many miles for their hospitality. She died trusting Jesus her Saviour. "Thou shalt come to thy grave in a full old age, like as a shock of corn cometh in his season." Mrs. Kelly leaves one son, Alfred, near London, Ont., and her daughter, Mrs. McNeice.

IVISON.—Born in Peterborough county, Ont., eighty-one years ago, converted to God in early life, married over sixty-one years ago, died at the residence of her son-in-law, Mr. Sterling McPhail, Porter's Hill, Ont. Such in brief is the record of Fanny Edgar, beloved wife of the late William Ivison, of Kippen, Ont. She was a loving and faithful wife, bearing with cheerful spirit the hardships incident to pioneer life. To her was given ten children, of whom eight survive. As a mother in Israel she was for long years the sharer of all the joys and sorrows of a large circle of friends. To her the ministers of her Church were as the messengers of God, and many of them remember with gratitude her kindly ministrations. Hers was a model home, wholly consecrated to God, within whose hallowed portals nothing derogatory to Christian life or character was ever permitted to enter. She was loyal to God, true to the teachings of Jesus Christ as interpreted by the Church of her choice, and one whose love and sympathy for men was as wide as the human race. Leaving her home at Kippen, purposing to spend the winter with her daughter at Porter's Hill, she was confronted with the infirmities due to old age, and after a brief illness, calmly and peacefully as the setting sun, she passed into the great beyond, leaving behind her tender memories and gracious influences that shall bless the community for years to come. "Her children rise up and call her blessed." "Precious in the sight of the Lord is the death of his saints." R. H. B.

NEW SUNDAY-SCHOOL APPOINTMENTS

The Department of Sunday Schools and Young People's Societies is to be congratulated upon the two new additions to its staff. Rev. C. W. DeMille, B.A., B.D., of Napanee, has been appointed Field Secretary for Sunday Schools and Young People's Societies for Saskatchewan Conference, and will reside in Regina. Mr. DeMille has always been a strong Sunday-school worker, and if it could be said that he has specialized in any one department it has been in the work with boys and men. He is a man's man. His men's Bible class at Havelock was one of the most outstanding examples in Ontario of successful Sunday-school work with men. His strong, aggressive, magnetic personality will make itself felt in his new field of work.

The other appointment was that of Miss Olive I. Zeigler, B.A., of Toronto, to the position of Field Secretary for Girls' Work. Miss Zeigler is the first woman worker to be appointed on the staff of the board. The rapid growth of co-operative girls' work and the multiplication of girls' work conferences in centres all over Canada provides a wonderful opportunity for a worker with teen-age girls. Miss Zeigler is a graduate of Toronto University, has spent two years as National Girls' Work Secretary for the Young Women's Christian Association in Canada, and is spending the present year in special study of girls' work problems in the city of New York.

Mr. DeMille will come on the staff on July 1st, and Miss Zeigler on Aug. 1st.

THE CHRISTIAN STEWARDSHIP COMMITTEE

The first meeting of the Christian Stewardship Committee which was appointed by last General Conference was held on Tuesday, March 18th, in the Board Room, Wesley Buildings. The Rev. S. W. Dean was appointed secretary. Recommendations were adopted advising a strong and adequate programme of education in regard to Christian stewardship, and it was urged that in Sunday-school literature and literature for Young People's Societies and Mission Bands there be prominence given to this subject. It was recommended also that every new member when received into the Church be supplied with a leaflet on the subject of stewardship. It was recommended also that a four weeks' campaign be held throughout the connexion, to bring the matter fairly before our people and enlist them as Christian stewards. District and circuit conventions on Christian stewardship and faith were also thought to be useful.

The committee also put itself on record as holding it to be a duty to set apart the tenth of one's income "as a proper material acknowledgment of God's rights and our obligations."

PERSONALS

We regret to note the death at Galt, on March 16th, of Martha A. J., widow of the late Rev. Jas. McAlister. Mrs. McAlister had been a widow nearly seventeen years.

Dr. Charles W. Service has gone to Johns Hopkins Hospital at Baltimore, to take a post-graduate course in abdominal surgery and gynecology. His address will be at the hospital for the next few months.

We regret to report the death of Rev. Frank J. Anderson, pastor of Point Anne Mission, in the Bay of Quinte Conference. Bro. Anderson passed away at his home in Belleville, on March 20th, 1919. He entered our work in 1890, and spent his life in the work of the Bay of Quinte Conference. He was just completing his third year on his present charge. The bereaved friends will have the heartfelt sympathy of their many friends.

In the death of the Hon. W. J. Hanna, Ontario loses a man who for years was a prominent political figure. He was born in Middlesex County fifty-six years ago, and was early known as a very successful lawyer. He entered the Provincial Parliament in 1902, and was Provincial Secretary from 1905 to 1916. He did not a little to secure prison reform for the province. His home was in Sarnia, where he attended the Methodist church.

It was with sincere regret that a wide circle of friends heard of the passing of Mr. Joseph J. Follett, of Toronto, on March 19th, 1919. Mr. Follett had been for years actively associated with Methodism in Toronto, and he was highly esteemed. He died at the residence of his son, Mr. E. L. McLean, of Toronto, and the funeral service was in charge of an old pastor, Rev. J. A. Rankin, D.D., assisted by Rev. G. N. Grey and Rev. M. E. Sexsmith, of Oakville, where Mr. Follett's summer home was located.

On Feb. 9th a memorial service was held in the hall at Eyremore, Alta., in honor of Corp. S. C. Westgate. Rev. C. E. Bland, B.A., D.D., gave a very fitting and helpful address, taking as his text Eccles. 3: 8, "There is a time for war." The hall was filled to overflowing with the friends of the departed soldier. Decorations in keeping with the service were tastefully arranged around the photo of the hero and the honor roll for Eyremore. A solo, "In Flanders Fields," and a duet, "Forever with the Lord," added much to the impressive service, which, we trust, will be long remembered by all who were present.—H. S. B.

The sudden death in South Carolina, last week, of Mr. Wm. A. Kemp, of Toronto, came as a shock to his wide circle of friends. Mr. Kemp was born in Clarenceville, Que., about fifty-six years ago, but since 1886 has been engaged in business in Toronto with his brother under the name of the Kemp Manufacturing Co., now known as the Sheet Metal Products Co. of Canada. For the past few years the chief executive responsibility of the business has rested upon his shoulders, owing to the absence of his brother, Sir E. Kemp, who is a member of the Dominion Government. Mr. Kemp was a member of the Sherbourne Street Methodist Church, and an active worker in the Y.M.C.A. He was particularly interested in missions and in work for men and boys. His family consists of the widow, three daughters and one son, Capt. Clarence, who is now on duty in France.

INVITATIONS.

Second year: E. M. Cook, Wesley circuit. Fourth year: C. W. Brown, Trinity, Port Arthur; F. G. Farrill, Lincoln Avenue, Galt.

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Think what it means. Estimate from the experience of your own church, the number of weary hours spent in raising funds in special campaigns and collections—in figuring out devious ways and means of meeting the annual payments on principal and interest.

At one stroke eliminate this unsatisfactory condition and estimate what good it is possible to do in a similar time with the same amount of energy and money—imagine how much closer the church will come to carrying out the actual work it has undertaken.

One mighty effort will make this Golden Cross Drive an unqualified success. It will be a great stroke for Methodism. Contributions to this fund of \$100,000 are invited from Methodists everywhere and should be forwarded to the Hon. Treasurer, H. M. Tucker, 310 Nanton Building, Winnipeg.

If you are interested in this campaign and would like to know more about it write for our illustrated and descriptive circular just off the press

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BIRTH.

DOWSON—At the parsonage, Pinnichy, Sask., on Feb. 28th, to Rev. G. W. and Mrs. Dowson, a son, John Robert.

DEATHS.

BASCOM—At the residence of her niece, Mrs. (Rev.) A. Newton St. John, Thornbury, on March 10th, Anna M. Workman, wife of Dr. Joseph Bascom, in her 76th year. Interment at Uxbridge.

PAGE—At the Private Pavilion, General Hospital, Toronto, on February 28th, 1919, Margaret Phillips, only daughter of Mrs. and the late Rev. A. M. Phillips, and beloved wife of J. Robert Page, Toronto.

TELFER—At Vancouver, on January 30th, 1919, in her 62nd year, Ann Brown Dorward, widow of the late Robert Telfer, born at Arbroath, Scotland. Interment was made at Hazel Bluff, Alberta, on February 4th.

MUTCHIE—At her home, Kincaid, Sask., on March 10th, Caroline Cross, wife of George Mutchie, of pneumonia.

IN MEMORIAM.

CASELEY.—In loving memory of Wm. Caseley, of Unionville, who departed this life March 14th, 1918. "Mark the perfect man and behold the upright: for the end of that man is peace."

"One precious to our hearts is gone,
The voice we loved is stilled;
The place made vacant in our home
Can never more be filled.
"More and more each day we miss him;
Friends may think the wound is healed;
But they little know the sorrow
That lies within our hearts concealed."
Wife.

McDONAGH—Rev. Wm. McDonagh, D.D., passed into the better land March 20th, 1915. He served his generation long, faithfully and well.

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PORTRAITS.

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Connexional Notices

BOOK COMMITTEE.

The Executive Committee of the Central Section of the Book Committee will meet in the Board Room, Wesley Buildings, corner Queen and John Streets, Toronto, Ont., on Tuesday, May 6th, 1919, at 2 o'clock.

The General Committee will meet in the same place on Wednesday morning, May 7th, 1919, at 10 o'clock.

TORONTO CONFERENCE SPECIAL COMMITTEE.

The Toronto Conference Special Committee is called to meet with the Conference Missionary Committee on Thursday, April 3rd, at 10 a.m., in the Missionary Committee Rooms, Wesley Buildings.
R. J. D. Simpson, President.

PREACHERS WANTED AT ONCE.

It is very desirable that probationers for our ministry who have returned from overseas, and who are available to serve on mission fields, should apply without delay to a Superintendent of Missions in the Conference with which they are connected. There are vacant fields to which they could be appointed immediately. Will all other young men, either soldiers or civilians, who have the ministry in view and who would like employment as summer supplies, apply to the undersigned General Secretary of Home Missions, 299 Queen Street West, Toronto.
C. E. Manning.

Wise and Otherwise

"You'll plaze lave your umbrellar or cane at the dure, sor," said the new Irish attendant at a certain picture gallery.

"A very proper regulation," said the visitor, "but it happens that I have neither."

"Thin go and get one. No one is allowed to enter unless he laves 'is umbrellar or cane at the dure. You kin read the card yourself, sor."

A supernumerary minister tells of a Methodist preacher of the early Victorian period who, in one of his sermons which did frequent duty, was accustomed to wax eloquent on the Church as the gospel ship. A graphic picture was drawn of the perils of the voyage and of the hair-breadth escapes of those on board. But the ship weathered every storm, and, safely guided through all her dangers, arrived at last in harbor. And the climax was reached when the preacher, asking his congregation why it was that the journey had so happy an ending, himself gave the triumphant answer, "Because, brethren, because . . . the ship is founded upon a rock!"

A motion was made in the House of Representatives looking to the better enforcement of some statute. A would-be orator rose, and after solemnly gazing upon the House for a moment addressed it as follows:

"Mr. Speaker, have we laws, or have we not laws? If we have laws, and they are not observed, to what end are those laws made?"

So saying, he sat down, his chest inflated with conscious consequence. Instantly Mr. Mann, of Illinois, rose and delivered this thought in these words:

"Mr. Speaker, did the honorable gentleman who last spoke speak to the purpose, or did he not speak to the purpose? If he did not speak to the purpose, to what purpose did he speak?"

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THE Library of the late Rev. J. W. Cannon is offered for sale. For particulars apply to Miss Hazel Cannon, Canton, Ontario.